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A
LEARNED
DISCOURSE OF IV-
STIFICATION, WORKES,
and how the foundation of faith
is overthrowne.

R By
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London.

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J. F. A. R. I. E. D.

RESCUATION WORKERS

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TO THE CHRISTIAN READER.



Hereas many, desirous of resolution in some points handled in this learned Discourse, were earnest to haue it copied out; to ease so many labours, it hath beene thought most worthy and very necessary to be printed: that not only they might be satisfied, but the whole Church also hereby edified. The rather, because it will free the Author from the suspicion of some errours, which hee hath beene thought to haue favoured. VVho might well haue answered with *Cremutius in Tacitus*, ^a *Verba mea arguuntur, adeo factorum innocens sum.* Certainly, the event of that time, wherein hee liued, shewed that to bee true, which the same ^b Author spake of a worse, *Cui deerat mimicus,* ^b *Lib. 1. hist.* *per amicos oppressus,* and that there is not ^c *minus* ^c *In vita Agricola.* *periculum ex magna fama, quam ex mala.* But hee hath

^dLib. 2.

hath so quit himselfe, that all may see, how, as it
was said of *Agricola*, *Simul suis virtutibus, simul vi-*
tijs aliorum in ipsam gloriam praeceptis agebatur. Tou-
ching whom I will say no more, but that which
my Author said of the same man, *Integritatem,*
&c. in tanto viro referre, injuria virtutum fuerit. But
as of all other his writings, so of this I will adde
that, which ^d*Velleius* spake in commendation of
Piso, *Nemo fuit, qui magis, quae agenda erant, curaret,*
sive ulla ostentatione agendi. So not doubting,
Good Christian Reader, of thy assent herein,
but wishing thy favourable acceptance of this
worke, (which will bee an inducement to see
forth others of his learned labours) I take my
leave; from CORPVS CHRISTI COLLEGE
in OXFORD the 6. of Iuly. 1612.

Thine in Christ Iesus

HENRY JACKSON.



ABAK. I. 4.

*The wicked doth compass about the righteous; therefore
perverse iudgement doth proceede.*



OR the better manifestation of the Prophets meaning in this place; we are first to consider the wicked, of whom he saith, *that they compass about the righteous*: secondly, the *righteous*, that are compassed about by them: and thirdly, that which is inferred, *therefore perverse iudgement proceedeth*. Touching the first, there are two kindes of wicked men, of whom, in the list of the former to the *Corinthians*, the blessed Apostle speaketh thus: *Doe yee not iudge them that are within? But God iudgeth them that are without.* There are wicked therefore whom the Church may iudge, & there are wicked whom God only iudgeth: wicked within, and wicked without the wals of the Church. If within the Church particular persons be apparantly such, as cannot otherwise be reformed; the rule of the Apostolicall iudgement, is this; *Separate them from among you: if whole assemblies, this; Separate your selves from among them: for what society hath light with darknesse?* But the wicked, whom the Prophet meaneth, were Babylonians, and therefore without. For which cause we haue heard at large heretofore

in what sort he vrgeth God to iudge them.

2 Now concerning the righteous, there neither is nor ever was any meere naturall man absolutely righteous in himselfe, that is to saie, voide of all vnrighteousnes, of al sinne. We dare not except no not the blessed Virgin her selfe; of whom although we say with *S. Augustine*, for the honour sake which we owe to our Lord and Saviour Christ, wee are not willing in this cause to moue any question of his mother: yet forasmuch as the Schooles of Rome haue made it a questiō;

^a Or whoseoeuer it be that was the Author of those homilies that go vnder his name, ^b Knowing how the Schoolemen hold this question, some criticall wits may perhaps haue suspected that these two words, *Per se*, are immates. But if the place which they haue, be their owne, their sense can be none other then that which I haue given them by a paraphrasticall interpretation.

we may answer with ^a *Ensebius Emiffenus*, who speaketh of her and to her in this effect; *Thou diddest, by special prerogative, nine moneths together entertaine within the closet of thy flesh, the hope of all the ends of the earth, the honour of the world, the common ioy of men: he, from whom all things had their beginning, had his beginning from thee; of thy body he took the blood, which was to be shed for the life of the world; of thee he took that, which even for thee he paid. A peccatū enim veteris nexu, b per se non est immunis, nec ipsa genetrīx redemptoris*: the mother of the redeemer, her selfe, is not otherwise loosed from the bond of ancient sinne, then by redemption; if Christ haue paid a ranfome for all, even for her, it followeth, that al without exception were captiues. If one haue died for all, then all were dead in sinne; all sinfull therefore, none absolutely righteous in themselves; but we are absolutely righteous in Christ. The world then must shew a righteous man, otherwise it is not able to shew a man that is perfectly righteous. *Christ is made to vs wisdom, iustice, sanctification, and redemption: wisdom, because he hath revealed his fathers will; iustice, because hee hath* offe-

offered vp himselfe a sacrifice for sinne; *sanctification* because he hath given vs his spirit; *redemption*, because he hath appointed a day to vindicate his children out of the hands of corruption, into liberty, which is glorious. How Christ is made *wisedome*, and how *redemption*, it may be declared, whē occasion serueth. But how Christ is made the *righteousnesse* of men, we are now to declare.

3 There is a glorifying righteousness of men in the world to come, as there is a iustifying and sanctifying righteousness here. The righteousness, wherewith we shalbe cloathed in the world to come, is both perfect & inherent. That whereby here we are iustified, is perfect, but not inherent. That whereby we are sanctified, is inherent, but not perfect. This openeth a way to the understanding of that grand question, which hangeth yet in controversie, betweene vs and the Church of Rome, about the matter of iustifying righteousness.

4 First, although they imagine, that the mother of our Lord and Saviour Iesus Christ, were for his honour, and by his speciall protection, preserved cleane from all sinne: yet touching the rest they teach as wee doe, that infants which never did actually offend, haue their natures defiled, destitute of iustice, averted from God; that in making man righteous, none do efficiently worke with God, but God. They teach as we do, that vnto iustice no man ever attained, but by the merits of Iesus Christ. They teach as we do, that although Christ as God, be the efficient; as man, the meritorious cause of our iustice: yet in vs also there is something required. God is the cause of our naturall life, in him we liue: but

they teach as we doe, that God doth iustifie the soul of man alone without any coeffectiue cause of iustice.

Deus sine medio coeffectiuo animam iustificat.
Casal. de quadr. part. iust. lib. 1. cap. 8.
Idem, l. 3. c. 9.

he.

he quickneth not the body without the soule in the body. Christ hath merited to make vs iust: but as a medicine, which is made for health, doth not heale by being made, but by being applyed: so by the merits of Christ there can be no iustification, without the application of his merits. Thus far we ioine hands with the Church of Rome,

The difference
betwixt the
Papists & vs
about iustifi-
cation.

§ Wherein then doe we disagree? We disagree about the nature and essence of the medicine, whereby Christ cureth our disease; about the manner of applying it, about the number, and the power of meanes, which God requireth in vs for the effectuall applying thereof to our soules comfort. When they are required to shew what the righteousness is, whereby a Christian man is iustified: they * answere that it is a diuine spirituall qualitie, which quality receaved into the soul, doth first make it to be one of them, who are borne of God, and secondly indue it with power, to bring forth such workes, as they doe that are borne of him; even as the soule of man being ioined to his body, doth first make him to be of the number of reasonable creatures, and secondly enable him to performe the naturall functions which are proper to his kind: that it maketh the soule amiable and gracious in the sight of God, in regard wherof it is tearmed grace; that it purgeth, purifieth, and washeth out all the staines, & pollutions of sin; that by it, through the merit of Christ, we are delivered as from sinne, so from eternall death and condemnation the reward of sinne. This grace they will haue to be

* Tho. Aquin.
1. 2. quæst. 100.
Gratia gratum
faciens, id est,
iustificans: est in
anima quiddam
reale, & positivum
quale, quoddam
[art. 1. concl.]
supernaturalis,
non eadem cum
virtute infusa,
ut manifestat
aliquid [art. 3.]
preter virtutes
infusas, scilicet
speciem, charitatem,
habitu quo quoddam
[art. 1. ad 3.]
quæ præsuppo-
nitur in virtuti-
bus infusis, scilicet o-
perum principium
& radix, essen-

tiæ animæ, tanquam subiectum occupat non potentias, sed ab ipsa [art. 4. ad 1.] effluunt virtutes
in potentias animæ, per quas potentia moventur ad actus per quos videtur quod 13 de iustificatione.

applied by infusio: to the end, that as the body is warme by the heate, which is in the body; so the soule might be righteous by the inherent grace: which grace they make capable of increase, as the body may be more and more warme, so the soule more and more iustified, according as grace shall be augmented; the augmentation whereof is merited by good workes, as good workes are made meritorious by it. Wherefore, the first receipt of grace in their divinity, is the first iustification; the increase thereof, the second iustificatiō. As grace may be increased by the merit of good workes: so it may be diminished by the demerit of sinnes veniall; it may be lost by mortall sinne. In as much therefore as it is needfull in the one case to repaire; in the other, to recover the losse which is made: the infusion of grace hath her sundry after-meales, for the which cause, they make many waies to apply the infusion of grace. It is applyed to infants through baptisme, without either faith, or workes; and in them really it taketh away originall sinne, & the punishment due vnto it: it is applyed to Infidels and wicked men in the first iustification, through baptisme without workes; yet not without faith; and it taketh away both sinnes actuell and originall together, with all whatsoever punishment, eternall, or temporall, thereby deserved. Vnto such as haue attained the first iustification, that is to say, the first receipt of grace, it is applyed farther by good workes to the increase of former grace, which is the second iustification. If they worke more and more, grace doth more and more increase, and they are more and more iustified. To such as diminished it by veniall sinnes, it is applyed by holy

water, *Ave maries*, crossings, Papall salutations, & such like, which serue for reparations of grace decayed. To such as haue lost it through mortall sinne, it is applyed by the sacrament (as they tearme it) of Penitence: which sacrament hath force to conferre grace anew, yet in such sort, that being so conferred it hath not altogether so much power, as at the first. For it only cleanseth out the staine or guilt of sinne committed; and changeth the punishment eternall into a temporall satisfactory punishment here, if time doe serue, if not, hereafter to be indured, except it be lightned by Masses, workes of charitie, pilgrimages, fasts, and such like; or else shortened by pardon, for terme, or by plenary pardon quite removed, and taken away. This is the mystery of the maze of sinne. This maze the Church of Rome doth cause her followers to treade, when they aske her the way to iustification. I cannot stand now to vnrip this building; and to sift it piece by piece; only I will passe by it in few words, that that may befall Babylon in the presence of that, which God hath builded, as happened vnto *Dagon* before the arke.

Phil. 3. v. 8.

6 Doubleesse saith the ² Apostle *I haue counted all things losse, and iudge them to be dounge, that I may winne Christ; and to be found in him not having my owne righteousness, but that which is through the faith of Christ, the righteousness, which is of God through faith.* Whether they speake of the first, or second iustification, they make it the essence of a diuine quality inherent; they make it righteousness which is in vs. If it bee in vs, then is it ours, as our souls are ours, though we haue them from God, and can hold them no longer then pleaseth him.

for

for if he withdraw the breath of our nostrils we fall to dust: but the righteousness, wherein we must be found if we will be justified, is not our owne; therefore we cannot be justified by any inherent quality. Christ hath merited righteousness, for as many as are found in him. In him God findeth vs, if we be faithfull, for by faith we are incorporated into Christ. Then although in our selues we be altogether sinfull, and vnrighreous, yet even the man which is impious in himselfe, full of iniquitie, full of sin, him being found in Christ through faith, and having his sin remitted through repentance: him God vpholdeth with a gracious eie; putteth away his sinne by not imputing; taketh quite away the punishment due therevnto, by pardoning it; and accepteth him in Iesus Christ, as perfectly righreous, as if hee had fulfilled all that was commaunded him in the law: shall I say more perfectly righreous, then if himselfe had fulfilled the whole law? I must take heed what I say, but the Apostle saith * *God made him to bee sinne for vs, who knew no sinne, that we might be made the righteousness of God in him.* Such wee are in the sight of God the father, as is the very sonne of God himselfe. Let it bee counted folly, or phrensie, or furie whatsoeuer; it is our comfort, and our wisdom; we care for no knowledge in the world but this: that man hath sinned, and God hath suffered; that God hath made himselfe the sonne of man, and that men are made the righteousness of God. You see therefore that the Church of Rome in teaching iustification by inherent grace, doth pervert the truth of Christ, and that by the hands of the Apostles wee haue received otherwise, then shee teacheth.

2. Cor. 5. 21.

Now concerning the righteousness of sanctification, we deny it not to be inherent; wee graunt that vnlesse we worke, we haue it not: only we distinguish it a thing different in nature from the righteousness of justification: we are righteous the one way by the faith of *Abraham*; the other way, except we do the workes of *Abraham*, we are not righteous. Of the one, *Saint Paule*; *To him that worketh not, but beleeveth, faith is counted for righteousness.* Of the other *S. Iohn*; *Qui facit iustitiam iustus est, He is righteous, which worketh righteousness.* Of the one, *S. Paule* doth proue by *Abrahams* example, that we haue it of faith without workes. Of the other, *S. Iames*, by *Abrahams* example, that by workes wee haue it, and not only by faith. *S. Paule* doth plainelie sever these two parts of Christian righteousness one from the other. For in the 6. to the *Rom.* thus hee writeth, *Being freed from sinne, and made servants to God; yee haue your fruite in holynesse, and the end everlasting life. Yee are made free from sinne, and made servants vnto God; this is the righteousness of justification: yee haue your fruite in holynesse; this is the righteousness of sanctification.* By the one, we are interested in the right of inheriting; by the other we are brought to the actuall possession of eternall blisse, and so the end of both is everlasting life.

The Prophet *Abak.* doth here tearme the Iewes righteous men, not only because being iustified by faith they were free from sinne, but also because they had their measure of fruits in holines. According to whose example of charitable iudgement, which leaveth it to God to discern what we are, and speaketh of them according to that, which they doe professe themselves to be.

Rom. 4 5.

1. Ioh. 3. 7.

Rom. 6.

bee, although they bee not holy men, whom men doe thinke, but whom God doth know indeed to bee such; yet let every Christian man know, that in Christian equity, he standeth bound for to thinke and speake of his brethren, as of men, that haue measure in the fruite of holynesse, and a right vnto the titles, wherewith God in token of speciall favour and mercy, vouchsafeth to honour his chosen servants. So we see the Apostles of our Saviour Christ, doe vse every where the name of *Saints*, so the Prophet, the name of *righteous*. But let vs all be such as we desire to be tearmed. *Reatus impij est pium nomen*, saith *Salvianus*. Godly names, doe not iustifie godlesse men. We are but vpbraided, when we are honoured with names & titles, wherevnto our liues & manners are not suitable. If indeed we haue our fruite in holynesse, notwithstanding we must note, that the more we abound therein, the more neede we haue to craue, that we may be strengthened and supported. Our very vertues may be snares vnto vs. The enimie, that waiteth for all occasions to work our ruine, hath found it harder, to overthrow an humble sinner, then a proud Saint. There is no mans case so dangerous, as his who Sathan hath perswaded, that his owne righteousness shall present him pure and blamelesse in the sight of God. If we could say we were not guilty of any thing at all in our consciences (we know our selues far from this innocencie; we cannot say we knowe nothing by our selues; but if we could,) should we therefore plead not guilty before the presence of our iudge, that sees further into our hearts, then we our selues can doe? If our handes did never offer violence to our brethren, a

bloody thought, doth proue vs murderers before him; if we had never opened our mouth to vtter any scandalous, offensive, or hurtfull word, the cry of our secret cogitations is heard in the eares of God. If we doe not commit the sinnes, which dayly and hourelly, either in deed, word, or thoughts, we doe commit; yet in the good things, which we do, how many defects are there intermingled! God in that which is done, respecteth the minde & intention of the doer. Cut of then all those things, wherein wee haue regarded our owne glorie, those things, which men doe to please men, and to satisfie our owne liking, those things which we doe by any respect, not sincerely, & purely for the loue of God: and a small score will serue for the number of our righteous deeds. Let the holiest and best thing we doe, bee considered: we are never better affected vnto God, then when we pray; yet when we pray, how are our affections many times distracted! How little reverence do we shew vnto the grand maiestie of God, vnto whom wee speake! How little remorse of our owne miseries! How little taste of the sweete influence of his tender mercies doe we fee! Are we not as vnwilling many times to begin, and as glad to make an end; as if in saying, *call vpon me*, he had set vs a very burdensome task? It may seeme somewhat extream, which I will speake: therefore let every one iudge of it, even as his owne heart shall tell him, and no otherwise; I will but onely make a demaunde. If God should yeeld vnto vs, not as vnto *Abraham*; if fifty, forty, thirty, twenty, yea or if ten good persons could bee founde in a city; for their sakes that city should not bee destroyed: but an if hee should

should make vs an offer thus large; Search all the generations of men, since the fall of our father *Adam*, finde one man, that hath done one action, which hath past from him pure, without any staine or blemish at all and for that one mans one only action, nether man nor Angel, shall fee the torments, which are prepared for both. Doe you thinke that this ransome to deliver men and Angels, could be found to be among the sonnes of men? The best things, which wee doe, haue somewhat in them to be pardoned. How then can wee doe any thing meritorious, or worthy to bee rewarded? Indeed god doth liberally promise whatsoeuer appertaineth to a blessed life, to as many as sincerely keepe his lawe, though they be not exactly able to keep it. Wherefore we acknowledge a dutifull necessitie of doing well; but the meritorious dignity of doing well, wee vtterly renounce. We see, how far we are from the perfect righteousness of the law; the little fruite, which wee haue in holinesse, it is, God knoweth, corrupt and ynfound: we put no confidence at all in it, we challenge nothing in the world for it, we dare not call God to reckning, as if we had him in our debt bookes: our continuall suite to him, is and must be, to beare with our infirmities, & pardon our offences.

8 But the people of whom the Prophet speaketh were they all, or were the most part of the such as had care to walke vprightly? did they thirst after righteousness? Did they wish, did they long with the righteous Prophet: *O that our waies were made, so direct that wee might keepe thy statutes?* Did they lament with the righteous Apostle, *O miserable men, the good which wee wish,* Rom. 7. 19.
and

Cap. I. v. 4.

and purpose, and strive to doe, we cannot. No, the words of the other Prophet concerning this people, do shew the contrary. How grievously doth *Esay* mourne over the! *O sinfull nation, laden with iniquitie, wicked seed, corrupt children!* All which notwithstanding, so wide are the bowels of his compassion enlarged, that hee denyeth vs not, no nor when we were laden with iniquity, leaue to commune familiarly with him, liberty to craue and intreate, that what plagues soever we haue deserved, wee may not be in worse case then vnbeleeuers, that wee may not be hemmed in by Pagans, and Infidels. Ierusalem is a sinfull polluted Citie: but Ierusalem compared with Babylon is righteous. And shall the righteous bee overborne, shall they be compassed about by the wicked? But the Prophet doth not only complaine: Lord howe commeth it to passe, that thou handlest vs so hardly, of whom thy name is called, and bearest with the heathen nations, that dispise thee? No, he breaketh out through extremity of griefe and interreth violently: *This proceeding is perverse: the righteous are thus handled; therefore perverse iudgement doth proceed.*

A 3 13 42 44

9 Which illation containeth many things, whereof it were better much both for yee to heare, & me to speake, if necessitie did not draw mee to another taske. *Paule* and *Barnabas* being requested to preach the same things againe, which once they had preached, thought it their duties to satisfie the godly desires of men sincerely affected to the truth. Nor may it seeme burdennous to me, or for yee vnprofitable, that I follow their example, the like occasion vnto theirs being offered mee. When we had last the Epistle of *S. Paule* to the He-

Hebrewes in hand, and of that Epistle these wordes; *In Heb. i. v. 1.*
these last daies he hath spoken vnto vs by his Sonne. After
 we had thence collected the nature of the visible Church
 of Christ; & had defined it to bee a community of men
 a sanctified through the profession of the truth, which
 God hath taught the world by his Sonne; and had decla-
 red; that the scope of Christian doctrine is the comfort
 of them, whose hearts are overcharged with the burden
 of sin; and had proved that the doctrine professed in the
 Church of Rome, doth bereaue men of comfort both in
 their liues and in their deathes: the conclusion in the
 end, wherevnto we came was this; the church of Rome
 being in faith so corrupted, as she is, and refusing to be
 reformed, as she doth, wee are to sever our selues from
 her. The example of our Fathers may not remaine vs in
 communion with that church, vnder hope, that wee so
 continuing, may be saved, as well as they. God I doubt
 not, was mercifull to saue thousands of them, though
 they lived in Popish superstitions; in as much as they
 sinned ignorantly: but the truth is now laide before
 our eyes. The former part of this last sentence, namely
 these wordes, *I doubt not but God was mercifull to saue
 thousands of our fathers living in popish superstitions, in as
 much as they sinned ignorantly.* this sentence I beseech
 you to marke, and to sift it with the severitie of austere
 iudgement; that if it be found to be gold, it may bee su-
 table to the precious foundation, whereon it was then
 laid; for I protest, that, if it be hay or stubble, my owne
 hand shall set fire to it. Two questions have risen by
 reason of this speech before alleaged. The one, whe-
 ther our fathers infected with Popish errors and superstiti-

By sanctifica-
 tion I mean a
 separation
 from others,
 not profes-
 sing as they
 doe. For true
 holines confi-
 steth not in
 professing,
 but in obey-
 ing the truth
 of Christ.

ons may be saved. The other, whether their ignorance bee a reasonable inducement to make vs thinke, they might. Wee are then to examine: first, what possibilitie; then, what probabilitie there is, that God might be mercifull vnto so many of our Fathers.

Apoc. 18. 4.

Math. 24. 16.

Gen. 19. 15.

10 So many of our fathers living in popish superstitions, yet by the mercy of God to be saved? No; this could not be: God hath spoken by his Angell from heauen, vnto his people concerning Babylon (by Babylon we vnderstand the church of Rome;) *Go out of her my people, that yee be not partakers of her plagues.* For answer wherevnto, first, I doe not take the words to be meant only of temporall plagues, of the corporall death, sorrow, famine, and fire, wherevnto God in his wrath hath condemned Babylon; and that to saue his chosen people from these plagues, he saith, *Go out*, with like intent, as in the Gospell, speaking of Hierusalems desolations, he saith, *Let thē that are in Iudaea fly vnto the mountaines, and them that are in the midst thereof depart out;* or, as in the former times to Lot, *Arise take thy wife, & thy daughters, which are there, lest thou be destroyed in the punishment of the Citie:* but forasmuch as here it is said, *Goe out of Babylon;* we doubt, their everlasting destruction, which are partakers therein, is either principally meant, or necessarily implied in this sentence. How then was it possible for so many of our Fathers to bee saved: sith they were so far from departing out of Babylon, that they tooke her for their mother, and in her bosome yielded vp the ghost?

11 First for the plagues being threatned vnto thē, that are partakers in the sinnes of Babylon, wee can define

fine nothing concerning our Fathers, out of this sentence: vnlesse we shew, what the sinnes of Babylon bee, and what they bee, which are such partakers of them, that their everlasting plagues are inevitable. The sinnes, which may bee common both to them of the Church of Rome, and to others departed thence, must bee severed from this question. He which saith, *Depart out of Babylon, least you be partakers of her sinnes*: sheweth plainly, that he meaneth such sinnes, as, except we separate our selues, we haue no power in the world to avoid, such impieties, as by their law they haue established; & wherevntoall that are among them, either do indeed assent, or else are by powerable meanes, forced, in shew and apparance, to subiect themselues. As for example, in the Church of Rome it is maintained, that the same credit and reverence, that wee giue to the Scriptures of God, ought also to be given to vnwritten verities; that the Pope is supreme head ministeriall over the vniuersall Church militant; that the bread in the Eucharist is transubstantiated into Christ; that it is to bee adored, & to bee offered vp vnto God, as a sacrifice propitiatorie for quicke and dead; that Images are to bee worshipped; Saints to be called vpon as intercessours, and such like. Now, because some heresies doe concerne things onely beleeued, as the transubstantiation of the sacramentall elements in the Eucharist; some concerne things which are practised and put in vre, as the adoration of the elements transubstantiated: wee must note, that erroneously, the practise of that is sometime received, whereof the doctrine, that teacheth it, is not heretically maintained. They are all parra-

kers in the maintenance of heresies, who by worde or deed allow them, knowing them, although not knowing them to bee heresies; as also they, and that most dangerously of all others, who knowing heresie to bee heresie, doe notwithstanding in worldly respects, make semblance of allowing that, which in hart & iudgment they condemne: but heresie is heretically maintained, by such as obstinately hold it, after wholsome admonition. Of the last sort, as of the next before, I make no doubt, but that their condemnation, without an actual repêrance, is inevitable. Least any man therefore should think, that in speaking of our Fathers, I should speak differently of them all: let my words I beseech you be wel marked; *I doubt not but God was mercifull to save thousands of our fathers: which thing I will now by Gods assistance set more plainly before your eyes.*

13 Many are partakers of the error, which are not of the heresie of the Church of Rome. The people following the conduct of their guides, and observing, as they did, exactly that which was prescribed, thought they did God good service, when indeed they did dishonour him. This was their error: but the heresie of the church of Rome, their dogmatical positions oppose vnto Christian truth, what one man amongst ten thousand, did ever vnderstand? Of them, which vnderstand Romane heresies, and allow them, all are not alike partakers in the action of allowing. Some allow them as the first founders and establishers of them: which crime toucheth none but their Popes, and Councils; the people are cleare & free from this. Of them, which maintain popish heresies, not as authors, but receivers, of

of them from others, all mainetaine them not as Masters. In this are not the people partakers neither, but only the predicants and Schoolēmen. Of them, which haue beene partakers in this sinne of teaching Popish heresie, there is also a difference; for they haue not all beene teachers of all Popish heresies. *Put a difference,* Ver. 22. *saith S. Iude; haue compassion vpon some.* Shall we lay vp all in one condition? Shall we cast them all headlong? Shall wee plunge them all into that infernall and everlasting flaming lake? Them that haue beene partakers of the errours of Babylon, together with them which are in the heresie? Them which haue been the authors of heresie, with them that by terror and violence haue beene forced to receiue it. Them who haue taught it, with them whose simplicitie hath by sleights and conueyances of false teachers, beene seduced to beleue it? Them which haue beene partakers in one, with them which haue beene partakers in many? Them which in many, with them which in all?

13 Notwithstanding I graunt; that, although the condemnation of them, bee more tolerable then of these: yet from the man, that laboureth at the plough, to him that sitteth in the Varican; to all partakers in the sinnes of Babylon; to our Fathers, though they did but erroneously practise that which the guides hereticallie taught; to all, without exception, plagues were due. The pit is ordinarily the end, as wel of the guid, as of the guided in blindness. But wo worth the houre wherein we were borne, except wee might promise our selues better things; things which accompany mans salvation, even where we know, that worfe, and such as accom-

pany condemnation are due. Then must we shew some way, how possibly they might escape. What waie is there, that sinners can finde to escape the iudgement of God, but onely by appealing to the seate of his saving mercy? Which mercy, with *Origen*, wee doe not extende to Divels and damned Spirites. God hath mercy vpon thousands, but there bee thousands also which hee hardeneth. Christ hath therefore set the bounds, he hath fixed the limits of his saving mercie, within the compasse of these tearmes: *God sent not his owne sonne to condēne the world, but that the world through him might be saved.* In the third of *S. Iohns* Gospell mercie is restrained to beleevers; *He that beleeueth shall not be condemned; he that beleeueth not, is condemned already, because he beleeued not in the Sonne of God.* In the second of the Revelation, mercie is restrained to the penitent. For of *Iesabell* and her sectaries, thus he speaketh; *I gave her space to repent and shee repented not. Behold I will cast her into a bed, and them that committ fornication with her, into a great affliction, except they repent them of their workes, and I will kill her children with death.* Our hope therefore of the Fathers, is, if they were not altogether faithlesse and impenitent.

Ioh 3. 17.

Rev. 2. 22.

14 They are not all faithlesse, that are weake in assenting to the truth, or stiffe in maintaining things any way opposit to the truth of Christian doctrine. But as many as hold the foundation which is precious, though they hold it but weakely, and as it were with a slender thread, although they frame many base and vsutable things vpon it, things that cannot abide the tryall of the fire, yet shall they passe the fierie triall and be saved, which

which indeed haue builded themselues vpon the rocke which is the foundation of the Church. If then our Fathers did not hold the foundation of faith, there is no doubt, but they were faithlesse. If many of them held it, then is therein no impediment, but many of the might be saved. Then let vs see, what the foundation of faith is and whether we may thinke, that thousands of our fathers, being in Popish superstitions, did notwithstanding hold the foundation.

15 If the foundation of faith do import the generall ground, wherevpon wee rest, when wee doe beleue, the writings of the Evangelists and the Apostles are the foundation of the Christian faith, *Credimus quia legimus*, saith *S. Ierome*: O that the Church of Rome did as * soundly interpret these fundamētall writings, wherevpon we build our faith, as shee doth willingly hold and imbrace them.

16 But if the name of *foundation* do note the principall thing, which is beleaved: then is that the foundation of our faith, which *S. Paule* hath to *Timothy*; *God manifested in the flesh, iustified in the spirit, &c*: that of *Nathaniel*, *Thou art the sonne of the living God, thou art the king of Israel*; that of the inhabitants of *Samaria*; *This is Christ the Saviour of the world*: he that directly denieth this, doth vtterly rase the very foundation of our faith. I haue proved heretofore, that, although the Church of Rome hath plaide the harlot worse then euer did Israel, yet are they not as now the Synagogue of the Iewes, which plainely denie Christ Iesus, quite and cleane excluded from the new covenant. But as Samaria compared with Hierusalem is termed *Aholah*,

*They misinterpret, not only by making false & corrupt glosses vpon the scripture, but also by forcing the olde vulgar translation as the only authentic: howbeit they refuse no booke which is Canonically though they admit sundry which are not.
1. Tim. 3. 16.
Ioh. 1. 49.
Ioh. 4. 42.

Aholah,

Sath a Church or Tabernacle of her owne; contrariwise, *Ierusalem*, *Soloth*, the resting place of the Lord: so whatsoever we terme the Church of Rome, when we compare her with reformed Churches, still we put a difference, as then betweene Babylon and Samaria, so now betweene Rome and the heathenish assemblies. Which opinion, I must, and will recall, I must grant, & will, that the Church of Rome, together with all her children, is cleane excluded. There is no difference in the world betweene our Fathers, & Saracens, Turks, & Paynims: if they did directly deny Christ crucified for the salvation of the world.

17 But how many millions of them were known so to haue ended their mortall liues, that the drawing of their breath hath ceased with the uttering of this faith, *Christ my Saviour, my redeemer Iesus*. Answer is made, that this they might vntainedly confesse, and yet be farre enough from salvation. For behold, saith the Apostle, *I Paule say vnto you, that, if yee be circumsised, Christ shall profit you nothing*. Christ in the worke of mans salvation is alone: the Galathians were cast away by joining *Circumcision*, and the other rites of the law, with Christ: the Church of Rome doth teach her children to ioyne other things likewise with him; therefore their faith, their beliefe, doth not profite them anye thing at all. It is true that they doe indeed, ioyne other things with Christ: but how? Not in the worke of redemption in selfe, which they grant, that Christ alone hath performed sufficiently for the salvation of the whole world; but in the application of this inestimable treasure, that it may bee effe-

And to their salvation, how demurely soever they con-
 fesse, that they seek remission of sinnes, no other wise
 then by the blood of Christ, using libbly the means ap-
 pointed by him to apply the benefite of his holy blood;
 they teach, indeed, so many things pernicious in Chri-
 stian faith, in setting downe the meanes, ^{whereof} Plainely in
 they speake, that the very foundation of faith, which all mens sight
 they hold, is thereby * plainly overthrowne, and the whose eyes
 force of the blood of Iesus Christ extinguished. God hath en-
 lightened to
 may therefore dispute with them, urge them even with behold his
 as dangerous sequels as the Apostle doth the *Galatians*, they, which
 But I demand, if some of those *Galatians* hartily imbra- are in errour
 cing the gospel of Christ, sincere and found in faith are in dark-
 (this one only errour excepted,) had ended their liues, nes & see not
 before they were ever taught, how perilous an opinion, that, which in
 they held: shall we thinke, that the damage of this error light is plain.
 did so overway the benefite of their faith, that the mercy In that which
 of God might not saue them? I grant they overthrow they teach co
 the very foundation of faith by consequent doth not that, concerning the
 In likewise, which the *Lutheran* Churches doe at this, natures of
 day so stiffly and so firmly maintaine? For mine owne Christ, they
 part, I dare not here deny the possibility of their saluati- hold the same
 on, which haue bene the chiefeft instruments of ours, which Nesto-
 albeit they caryed to their graue a perswasion so great, rius fully, the
 ly repugnant to the truth. Forasmuch, therefore as it same which
 Euryches a-
 bout the pro-
 prieties of his
 nature.
 The opini-
 of the Luth-
 erans though
 it be no direct deniall of the foundation, may not withstanding bee damnable vnto
 some: and I doe not thinke but that in many respects it is lesse damnable, as at this
 day some maintaine it, then it was in them which held it at first, as Luther and others,
 whom I had an eye vnto in this speech. The question is not whether an errour with
 such and such circumstances: but simply, whether an errour overthrowing the founda-
 tion do exclude all possibilitie of salvation, if it bee not recanted, and expressly re-
 pented of.

may be said of the Church of Rome, shee hath yet a little strength, she doth not directly deny the foundation of Christianity: I may I trust without offence perswade my selfe, that thousands of our Fathers in former times living and dying within her wals, haue found mercy at the hands of God.

18. What although they repented not of their errors? God forbid, that I should open my mouth to gainsay that which Christ himselfe hath spoken; *Except yee repent, yee shall all perish.* And if they did not repent, they perished. But withall note, that wee haue the benefit of a double repentance: the least sinne, which wee commit in deed, thought, or word, is death, without repentance. Yet how many things doe escape vs in every of these, which we do not know how many; which we do not obserue to be sins? and without the knowledge, without the observation of sin, there is no actual repentance. It cannot then be chosen, but that for as many as hold the foundation; and haue all holden sins & errors in hatred; the blessing of repentance for vnknowne sins and errors, is obtained at the hands of God through the gracious mediation of Iesus Christ for such suiters as cry with the Prophet David; *Purge me O Lord from my secret sinnes.*

19. But we wash a wall of lome; we labor in vaine; all this is nothing; it doth not proue; it cannot iustifie, that which wee goe about to maintaine. Infidels and heathen men are not so godlesse, but that they may no doubt, cry God mercy, and desire in generall to haue their sinnes forgiven them. To such as deny the foundation of faith there can be no salvation (according to the

the ordinary course, which God doth vse in saving me) without a particular repentance of that error. The *Galatians* thinking, that unlesse they were circumsised, they could not be saved, overthrew the foundations of faith directly: therefore if any of them did die so perswaded, whether before or after they told of their errorrs, their end is dreadfull; there is no way with them but one, death and condemnation. For the Apostle speaketh nothing of men departed, but faith generally of all, *If you be circumsised, Christ shall profit you nothing. You are abolished from Christ, who so ever are iustified by the law, ye are fallen from grace, Gal. 5.* Of them in the Church of Rome, the reason is the same. For whom Antichrist hath seduced, concerning them did not *S. Paul* speake long before, that they receaved not the word of truth, they might not be saved: therefore God would send them strong delusions to beleue lies, that all they might be damned which beleued not the truth, but had pleasure in unrighteousnesse. And *S. Iohn*, All that dwell upon the earth shall worship him, whose names are not written in the booke of life. *Apoc. 13.* Indeed many in former times, as their books & writings do yet shew, held the foundation, to weet, salvation by Christ alone, & therefore might be saved. God hath alwaies had a Church amongst them, which firmly kept his saving truth. as for such as hold with the Church of Rome, that we cannot be saved by Christ alone without workes: they do not only by a circle of consequence, but directly deny the foundation of faith; they hold it not, no not so much as by a thred.

20 This to my remembrance, being all that hath beene opposed with any countenance or shewe of rea-

son, I hope, if this be answered, the cause in question is at an end. Concerning generall repentance, therefore, what? a murderer, a blasphemer, an vncleane person, a Turke, a lew, any sinner to escape the wrath of God, by a generall repentance? *God forgive me!* Truly it never came within mine hart, that a generall repentance doth serue for all sinnes: it serueth only for the common ouersights of our sinfull life, and for the faults, which either we doe not marke, or doe not know, that they are faults. Our Fathers were actually penitent for sinnes, wherein they knew they displeased God; or else they fall not within the compasse of my first speech. Againe, that otherwise they could not be saued, then holding the foundation of Christian faith, we haue not only affirmed, but proued. Why is it not then confessed, that thousands of our Fathers, which lived in Popish superstitions, might yet by the mercy of God be saued? First, if they had directly denied the very foundations of Christianity, without repenting them particularly of that sin: he which saith there could be no salvation for them according to the ordinary course, which God doth vse in saving men, granteth plainly, or at the least closely insinuateth, that an extraordinary priuiledge of mercy might deliver their soules from hell; which is more than I required. Secondly, if the foundation be denied; it is denied for feare of some heresie, which the Church of Rome maintaineth. But how many were there amongst our Fathers, who being seduced by the common error of that Church, never knewe the meaning of her heresies? So that although all popish heretiques did perish: thousands of them, which lived in popish superstitions might

might bee saved. Thirdly, seeing all that held popish heresies, did not hold all the heresies of the Pope: why might not thousands, which were infected with other leaven, liue and die vnswored with this, & so be saved? Fourthly, if they all held this heresie, many there were that held it, no doubt, but only in a general forme of wordes, which a favourable interpretation might expound in a sense differing farre enough from the poisoned conceipt of heresie. As for example, did they holde, that wee cannot bee saved with Christ without good works. We our selues do I thinke al say as much, with this construction, salvation being taken as in that sentence, *Corde creditur ad iustitiam, ore fit confessio ad salutem*, except infants, & men cut off vpon the point of their conversione of the rest none shal see God, but such as seek peace and holynesse, though not as a cause of their salvation, yet as a way, which they must walke, which wil be saved. Did they hold that without works we are not iustified? Take iustification so as it may also imply sanctification, and *S. James* doth say as much. For except there be an ambiguity in the same tearme, *Saint Paul* and *S. James* do contradict each the other, which cannot be. Now there is no ambiguity in the name either of faith, or of workes, being meant by them both in one and the same sense. Finding therefore, that iustification is spoken of by *S. Paul* without implying sanctification, when he prooeth, that a man is iustified by faith without workes, finding likewise that iustification doth sometime imply sanctification also with it. I suppose nothing to be more sound, than so to interpret *S. James*, speaking not in that sense, but in this.

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4

* For this is the onlie thing alleaged to proue the impossibility of their salvation:

The church of Rome ioi-
neth workes
with Christ,
which is a deniall of the
foundatio, &
vnlesse we
hold the foundation we cannot be saved.

21 Wee haue already shewed, that there bee two kindes of Christian righteousness: the one without vs, which we haue by imputation; th' other in vs, which consisteth of faith, hope, and charity, and other Christian vertues. And *S. Iames* doth proue, that *Abraham* had not only the one, because the thing beleewed was imputed vnto him for righteousness: but also the other, because he offered vp his son. God giveth vs both the one iustice and the other: the one, by accepting vs for righteous in Christ; the other, by working Christian righteousness in vs. The proper and most immediate efficient cause in vs of this later, is the spirit of adoptiō we haue received into our hearts. That whereof it consisteth, whereof it is really and formally made, are those infused vertues proper and particular vnto Saints, which the spirit in the verie moment, when first it is given of God, bringeth with it: the effects whereof are such actions as the Apostle doth call the fruits of works, the operations of the spirit. The difference of the which operations from the root wherof they spring, maketh it needfull to put two kindes likewise of sanctifying righteousness; *Habituall*, & *Actuall*. *Habituall*, that holynesse wherewith our soules are inwardly indued, the same instant, when first we begin to be the temples of the *Holie Ghost*: *Actuall*, that holynesse which afterwards beautifieth all the parts & actions of our life, the holynesse for the which *Enoch*, *Iob*, *Zacharie*, *Elizabeth*, & other Saints are in the Scriptures so highly commended. If here it be demanded, which of these we doe first receive; I answer, that the spirit, the vertues of the spirit, the habituall iustice, which is ingrafted, the externall iustice of

: *Iesus*

Iesus Christ, which is imputed: these wee receive all at one and the same time; whensoever wee haue anie of these, we haue all; they goe together. Yet sith no man is iustified except hee beleue, and no man beleueth except he haue faith, and no man except he haue receiued the spirit of adoption, hath faith, forasmuch as they doe necessarily inferre iustification; and iustification doth of necessity presuppose them: we must needs hold that imputed righteousness, in dignitie being the chiefest, is notwithstanding in order the last of all these; but *actual righteousness*, which is the righteousness of good workes, succeedeth all, followeth after all, both in order and time. Which being attentiuely marked, sheweth plainly how the faith of true beleeuers cannot bee divorced from hope and loue; how faith is a part of sanctification, and yet vnto iustification necessarie; howe faith is perfected by good workes; and no worke of ours without faith; finally, how our fathers might hold, that we are iustified by faith alone, and yet holde truely, that without workes we are not iustified. Did they think that men doe merit rewardes in heaven, by the workes they performe on earth? The ancient vie *meriting*, for obtaining, and in that sense they of *wittenberg* haue it in their confession; we teach, that good workes commaunded of God, are necessarily to be done, and by the free kindeesse of God they merit their certaine rewardes. Therefore speaking as our fathers did, & we taking their speech in a sound meaning, as we may take our fathers, and might forasmuch as their meaning is doubtfull, and charity doth alwaies interpret doubtfull things favourably: what should induce vs to thinke, that rather the dammage of the

the worst construction did light vpon them al, the that the blessing of the better was granted vnto thousands. Fifthly, if in the worst construction that may bee made, they had generally all imbraced it living, might not many of them dying vterly renounce it? Howsoeuer men when they sit at ease do vainly tickle their hearts with the wanton conceipt of I know not what proportionable correspondence betweene their merits & their rewards, which in the trance of their high speculations they dreame that God hath measured, weighed, & laid vp, as it were, in bundles for them: notwithstanding we see by dayly experience, in a number even of them, that when the houre of death approcheth, when they secretly heare themselves summoned forthwith to appeare, and stand at the barre of that Iudge, whose brightnesse causeth the eyes of the Angels themselves to dazle, all these idle imaginations doe then beginne to hide their faces, to name merits then is to lay their soules vpon the racke, the memory of their own deede is loathsome vnto the, they forsake all things, wherein they haue put any trust or confidence, no staffe to leane vpon, no ease, no rest, no comfort then, but only in Iesus Christ.

22 Wherefore if this proposition were true; To hold in such wise, as the Church of Rome doth, that we cannot be saved by Christ alone without workes, is directly to denie the foundation of faith; I say that if this proposition were true: * nevertheless so many waies I haue shewed, where by wee may hope that thousands of our fathers which lived in popish superstition, might be saved. But what

* They may cease to put any confidence in workes, and yet never thinke, living in Popish superstition, they did amisse.

Pighius dyed Popish, and yet denied Popery in the article of iustification by workes long before his death.

if it be not true? what if neither that of the *Galatians* concerning circumcision; nor this of the church of Rome, by works, be any direct denial of the foundation, as it is affirmed, that both are? I need not wade so far as to discuss this controversie; the matter which first was brought into question being so cleere, as I hope it is. Howbeit, because I desire, that the truth even in that also should receive light, I will doe mine indeavour to set downe somewhat more plainly: first, the foundation of faith, what it is; secondly, what it is directly to deny the foundation; thirdly, whether they whom God hath chosen to be heires of life, may fall so farre as directly to deny it; fourthly, whether the *Galatians* did so by admitting the error about *circumcision* and the law; last of all, whether the Church of Rome for this one opinion of works may be thought to doe the like, & thereupon to be no more a Christian church then are the assemblies of Turkes and Iewes.

23 This word foundation being figuratiuely vsed, hath alwaies reference to somewhat which resembleth a materiall building, as both that doctrine of *lawes* and the communie of Christians do. By the Masters of civil policie nothing is so much inculcated, as *that commonweales are founded upon lawes*; for that a multitude can not bee compacted into one body otherwise then by a common acception of *lawes*, whereby they are to be kept in order. The ground of all civil lawes is this; *No man ought to be hurt or iniured by another*. Take away this perswasion, and yee take away all the lawes; take away lawes & what shal become of commonweales? So it is in our spirituall Christian community: I do not meane

What the foundation of faith is.

Vocatâ ad concionem multitudinem, quæ coalescere in populi unius corpus nulla re præterquam legibus poterat, Liv. de Rom. lib. 1.

D

that

^a Eph. 1. 23. &

4. 15.

^b Ephes. 2. 20.

^c Ephes. 2. 20.

^d Ioh. 6. 68.

^e Tim. 3. 15.

that body mysticall, whereof Christ is only ^a the head; that building vndiscernable by mortall eies, wherein Christ is the ^b chiefe corner stone: but I speake of the visible church, the foundation whereof is the ^c doctrine which the Prophets & apostles profest. the mark wherunto their doctrine tenderth, is pointed at in these words of Peter vnto Christ, ^d *Thou hast the words of eternall life;* in these words of Paule to Timothee, *The holy Scriptures are able to make thee wise vnto salvation.* It is the demand of nature it selfe, *what shall we doe to haue eternal life?* The desire of immortalitie and of the knowledge of that, whereby it may be obtained, is so naturall vnto all men, that even they, who are not perswaded, that they shall, do notwithstanding wish, that they might know a way how to see no end of life. And, because naturall meanes are not able still to resist the force of death: there is no people in the earth so savage, which hath not deuised some supernaturall helpe or other to fly for aide & succour in extremities against the enimies of their lawes. Alonging therefore to be saved, without vnderstanding the true way how, hath beene the cause of all the superstitions in the world. O that the miserable state of others, which wander in darknes, and wote not whither they goe, could giue vs vnderstanding hearts, worthily to esteeme the riches of the mercy of God towards vs, before whose eies the doores of the kingdome of heauen are set wide open: should we offer violence vnto it? it offereth violence vnto vs, and wee gather strength to withstand it. But I am besides my purpose, when I fall to bewaile the cold affection, which wee beare towards that whereby we should bee saved; my purpose being only

only to set downe, what the ground of salvation is. The doctrine of the Gospell proposeth salvation as the end, and doth it not reach the way of attaining therevnto? Yet the damosell posselt with a spirit of divinatiō, spake the truth; ^a *These men are the servants of the most high God, which shew vnto vs the way of salvation;* ^b *A new and living way, which Christ hath prepared for vs, through the waile, that is his flesh,* salvation purchased by the death of Christ. By this foundation the children of God before the written law, were distinguished from the sonnes of men; the reverend Patriarks both posselt it living, and spake expressely of it ^c at the houre of their death. It ^d comforted *Iob* in the midst of griefe; it was afterwards the anker hold of all the righteous in Israel, from the writing of the law, to the time of grace. Every Prophet maketh mention of it. It was famously spoken of about the time, when the comming of Christ to accomplish the promises, which were made long before it, drew neere, that the sound thereof was heard even amongst the Gentils. When he was come, as many as were his, acknowledged that he was their salvation; he, that long expected hope of Israel; he, that *seed, in whom all the nations of the earth shall be blessed.* So that now hee is a name of ruine, a name of death and condemnation, vnto such a drea^me of a new Messias, to as many as looke for salvation by any other but by him. For ^e *amongst men there is given no other name vnder heauen whereby we must be saved.* Thus much S. Marke doth intimate by that, which hee doth put in the front of his booke, making his entrance with these words; *The beginning of the Gospell of Iesus Christ the son of God.* His do-

^a Ag 16. 17.^b Heb. 10. 20.^c Gen 49.^d Iob. 19.^e Ag 4. 12.

Arine he tearmeth the Gospell, because it teacheth sal-
vation; the Gospell of Iesus Christ the sonne of God;
because it teacheth salvation by him. This is then the
foundation, wherevpon the frame of the Gospell is e-
rected; that very Iesus whome the Virgin conceived
of the holy Ghost, whom *Simeon* imbraced in his arms,
whom *Pilate* condemned; whom the Iewes crucified;
whom the Apostles preached, hee^f is Christ, the Lord,
the only Saviour of the world: & *Other foundation can
no man lay.* Thus I haue briefly opened, that principle in
Christianity, which wee cal the foundatiō of our faith.
It followeth now, that I declare vnto you, what is di-
rectly to overthrow it. This will be better opened, if we
vnderstand, what it is to hold the foundation of faith.

24. There are which defend, that many of the Gē-
tils, who never heard the name of Christ, held the founda-
tion of Christianitie, and why? they acknowledged
many of them, the providence of God; his infinite wis-
dome, strength, power; his goodnesse, and his mercy
towards the children of men; that God hath iudgemēt
in store for the wicked, but for the righteous, which
serue him, rewardes, &c. In this which they confessed,
that lieth covered, which we beleue; in the rudiments
of their knowledge concerning God, the foundation
of our faith concerning Christ, lieth secretly wrapt vp,
and is virtually contained: therefore they held the fou-
dation of faith, though they never had it. Might wee
not with as good a colour of reason defend, that every
ploughman hath al the sciences, wherein Philosophers
haue exceld? For no man is ignorant of their first prin-
ciples, which doe virtually containe, whatsoever by na-

^f Luk. 2. 11.

31. Cor. 3.

turall meanes is or can be knowne. Yea, might wee not with as great reason affirme, that a man may put three mightie oaks wheresoever three akornes may bee put? For virtually an akorne is an oke. To avoid such paradoxes, we teach plainly, that to hold the foundation, is in expresse termes, to acknowledge it.

25 Now, because the foundation is an affirmatiue proposition, they all overthrow it who denie it; they directly overthrow it, who deny it directly; and they overthrow it by consequent, or indirectly, which hold any one assertion whatsoever, wherevpon the direct denial thereof, may bee necessarily concluded. What is the question betweene the Gentiles and vs, but this, *whether saluation be by Christ?* What betweene the Iewes and vs, but this, *whether by this Iesus, whom wee call Christ, yea or no?* This to be the maine point, wherevpon Christianitie standeth, it is cleere by that one sentence of *Festus* concerning *Pauls* accusers; *They brought no crime of such things as I supposed, but had certain questions against him of their superstition, and of one Iesus, which was dead, whome Paule affirmed to be aliue.* Where we see that Iesus, dead and raised for the saluation of the world, is by Iewes denied, despised by a Gentile, by a Christian Apostle maintained. The Fathers therefore in the Primitive Church, when they wrote; *Tertullian*, the book which he calleth *Apologeticus*; *Minutius Felix*, the booke, which he intituleth *Octavius*; *Arnobius*, the seauē bookes against the Gentiles; *Chrysostome*, his Orations against the Iewes; *Eusebius*, his tenne bookes of *Evangelicall demonstration*; they stand in defence of Christianity against them, by whom the foundation thereof was

directly denied. But the writings of the Fathers against *Novatians*, *Pelagians*, and other hereticks of the like note, refell positions, whereby the foundation of Christian faith, was overthrowne by consequent onely. In the former sort of writings, the foundation is proved; in the later, it is alleaged as a prooffe, which to men that had beene knowne directly to denie, must needs haue seem'd a very beggerly kinde of disputing. All Infidells therefore deny the foundation of faith directly; by consequent, many a Christian man, yea whole Christian Churches haue denied it, and doe deny it at this present day. Christian Churches, the foundation of Christianity: Not directly; for then they cease to bee Christian Churches: but by a consequent, in respect whereof wee condemne them as erroneous, although for holding the foundation, we doe, and must hold them Christian.

26 We see what it is to hold the foundation; what directly, and what by consequent, to deny it. The next thing which followeth, is, whether they whome God hath chosen to obaine the glorie of our Lord Jesus Christ, may, once effectually called, and through faith iustified truely, afterwarde fall so farre, as directly to denie the foundation, which their heartes haue before imbraced with ioy and comfort in the holy Ghost: for such is the faith, which indeed doth iustifie. Diuels knowe the same things, which wee beleue, and the mindes of the most vngodly may bee fully perswaded of the truth: which knowledge in th' one and in th' other is sometimes tearmed faith; but equivocally, being indeed no such faith as that, whereby a Christian man is iustified. It is the spirit of adoption, which worketh

keth faith in vs, in them not: the things which wee be-
 leeu, are by vs apprehended, not only as true, but also
 as good, and that to vs as good, they are not by them
 apprehended; as true, they are. Whereupon followeth
 the third difference; the Christian man the more he in-
 creaseth in faith, the more his ioy and comfort aboun-
 deth: but they, the more sure they are of the truth, the
 more they quake and tremble at it. This begetteth an-
 other effect, where the harts of th'one sort haue a diffe-
 rent disposition from the other. *Non ignoro plerumque con-*
scientia meritorum, nihil se esse per mortem magis optare,
quam credere. Malunt enim extingui penitus, quam ad sup-
plia reparari. I am not ignorant, saith *Adinutus*, that
 there bee many, who being conscious, what they are to
 looke for, doe rather wish that they might, then thinke
 that they shall, cease, when they cease to liue: because
 they hold it better that death should consume them vn-
 to nothing, then God reuiue them vnto punishment.
 So it is in other articles of faith, whereof wicked men
 thinke, no doubt, many times they are too true: on the
 contrary side, to the other, there is no grieve or tor-
 ment greater, then to feele their perswasion weake in
 things, whereof when they are perswaded, they reape
 such comfort and ioy of spirit: such is the faith where-
 by we are iustified; such, I mean, in respect of the quali-
 tie. For touching the principall object of faith, longer
 then it holdeth the foundation whereof wee haue spo-
 ken, it neither iustifieth, nor is, but ceaseth to bee faith,
 when it ceaseth to beleeu, that Iesus Christ is the only
 Saviour of the world. The cause of life spirituall in vs
 is Christ, not carnally or corporally inhabiting, but
 dwel.

dwelling in the soule of man, as a thing which whē the minde apprehendeth it) is said to inhabite or possesse the minde. The minde conceiveth Christ by hearing the doctrin of Christianitie, as the light of nature doth the minde to apprehend those truths which are meere-ly rationall, so that sauing truth, which is farre above the reach of humane reason, cannot otherwise then by the spirit of the Almighty be conceiued. All these are implied wheresoever any of them is mentioned as the cause of the spirituall life. Wherefore if we haue read that ^a *The spirit is our life*; or, ^b *the word our life*; or, ^c *Christ our life*: we are in every of these to vnderstand, that our life is Christ, by the hearing of the gospell apprehended as a Saviour, and assented vnto through the power of the *holy Ghost*. The first intellectuall conceipt and comprehension of Christ so imbraced, ^d *S. Peter* calleth ^e *the seed whereof we bee new borne*: our first imbracing of Christ is our first ^f *reuiuing* from the state of death and condemnation. ^g *Hee that hath the sonne hath life*, saith *S. Iohn*, and *hee that hath not the sonne of God hath not life*. If therefore he which once hath the sonne may cease to haue the sonne, though it be for a moment, hee ceaseth for that moment to haue life. But the life of them, which haue the sonne of God ^h *is everlasting in the world to come*. But because as Christ being raised frō the dead, dieth no more, death hath no more power o-
 ver him: so the iustified man ⁱ *being alied to God in Ie-
 sus Christ our Lord*, doth as necessarily from that time forward alwaies liue, as Christ ^j *by whom he hath life*, liueth alwaies. I might, if I had nor otherwhere largely done it already, shew by many and sundry manifest and cleere

^a Rom. 8. 10.

^b Philip. 2. 15.

^c Col. 3. 4.

^d 1. Pet. 1.

^e Eph. 2. 5.

^f 1. Ioh. 5. 12.

^g 1. Ioh. 5. 13.

Perpetuity of
 faith.

^h Rom. 6. 10.

ⁱ Ioh. 14. 19.

^j Ioh. 14. 19.

cleere proofes, how the motions and operations of life, are sometimes so indiscernable and so secret, that they seeme stone dead, who notwithstanding are still aliue vnto God in Christ. For as long as that abideth in vs, which animateth, quickneth, and giveth life, so long we liue, and wee knowe that the cause of our faith abideth in vs for ever. If Christ the fountaine of life, may flit, and leaue the habitation, where once hee dwelleth: what shall become of his promise, *I am with you to the worlds end*. If the seed of God, which containeth Christ, may be first conceiued and then cast out: how doth S. Peter tearme it *c immortall*? How doth S. Iohn affirme, *d it abideth*? If the spirit which is given to cherish, and preferue the seed of life, may be given and taken away: how is it *e the earnest of our inheritance vntill redemption*; how doth it continue with vs for ever? If therefore the man which is once iust by faith, shall liue by faith, and liue ~~for~~ ever: it followeth, that he which once doth beleue the foundation, must needes beleue the foundation for ever. If hee beleue it for ever, how can he ever directly deny it? Faith holding the direct affirmation; the direct negation, so long as faith continueth, is excluded. But you will say, that as hee that is to day holy, may to morrow forsake his holinesse, and become impure; as a friend may change his mind, and become an enemie; as hope may wither: so faith may die in the heart of man, the spirit may bee quenched, grace may be extinguished, they which beleue may be quite turned away from the truth. The case is cleere, long experience hath made this manifest: it needs no proof. I grant we are apt, prone, and ready to forsake God: but

^e 1. Pet. 1.^d 1. Ioh 3. 9.^e Eph. 1. 14.
^f Ioh. 4. 16.

Ob.

Sol.

is God as ready to forsake vs? Our minds are chāgeable: is his so likewise? Whom God hath iustified, hath not Christ assured, that it is *his Fathers will to giue them a kingdom?* Notwithstanding it shall not bee otherwise given them, then if they continue ^a grounded and stablished in the faith, and bee not moved away from the hope of the Gospell; ^b *if they abide in loue and holynesse.* Our Saviour therefore, when he spake of the sheepe effectually called, and truly gathered into his fold, ^c *I giue vnto them eternall life, and they shall never perishe, neither shall any pluck them out of my hands;* in promising to saue them, he promised, no doubt, to preserue them in that, without which there can bee no salvation, as also from that whereby it is irrecoverably lost. Every error in things appertaining vnto God, is repugnant vnto faith; every fearefull cogitation, vnto hope; vnto loue, every stragling inordinate desire; vnto holines, every blemish, wherewith ether the inward thoughts of our minds, or the outward actions of our liues are stained. but heresy; such as that of *Ebion, Cerinthus, & others*, against whom the apostles were forced to bēd theselus both by word, and also by writing; that repining discouragement of heart, which tempteth God, whereof we haue Israell in the desert for a patterne: coldnesse, such as that in the Angels of Ephesus; so wle sins, knowne to bee expressly against the first, or second Table of the Law, such as *Noah, Manasses, David, Solomon, and Peter* committed; these are each in their kind so opposit to the former virtues; that they leaue no place for salvation without an actual repentance. But infidelity, extreame despaire, hatred of God & all goodnesse, obduration in sin, cannot stand where

where there is but the least sparke of faith, hope, loue,
 & sanctity: even as cold in the lowest degree cannot be,
 where heate in the highest degree is found. Wherevpon
 I conclude, that, although in the first kinde, no man
 liveth, which sinneth not; & in the second, as perfect as
 any doe liue, may sin: yet sith the man which is borne of
 God, hath a promise, that in him ^a *the seed of God shall abide*, which seed is a sure preservative against the sinnes
 that are of the third sute: greater and cleerer assurance
 we cannot haue of any thing, then of this, that frō such
 sins God shal preserve the righteous, as the apple of his
 eye forever. Directly to deny the foundation of faith
 is plaine infidelitie; where faith is entred, there infidelitie
 is for ever excluded; therefore by him which hath
 once sincerely beleueed in Christ, the foundation of
 Christian faith can never bee directly denied. Did not
Peter? did not *Marcellinus*? did not others both directly
 denie Christ, after that they had beleueed, & againe be-
 leuee, after they had denied? No doubt, as they confesse
 in words, whose condemnation is neverthelesse their
 not beleueing (for example we haue *Judas*;) so likewise
 they may beleuee in heart, whose condemnation, with-
 out repentance, is their not confessing. Although there
 fore *Peter* and the rest, for whose faith Christ hath prai-
 ed, that it might not faile, did not by deniall sin the sin
 of infidelitie, which is an inward abnegation of Christ,
 (but if they had done this, their faith had cleerely fai-
 led: yet because they sinned notoriously & grievously
 committing that, which they knewe to be expressly for-
 bidden by the law, which saith, *Thou shalt worship the*
Lord thy God, and him only shalt thou serue; necessarie it

^a 1. Ioh. 3. 9.

was that he, which purposed to saue their souls, should, as he did, touch their hearts with true vnsained repentance, that his mercy might restore them againe to life, whom sin had made the children of death and condemnation. Touching this point therefore, I hope I may safely set downe, that if the iustified erre, as he may, and never come to vnderstand his error, God doth saue him through generall repentance; but if he fall into heresie, hee calleth him at one time or other by actuall repentance: but from infidelitie, which is an inward direct denial of the foundation, he preserveth him by speciall providence for ever. Whereby wee may easily know, what to thinke of those *Galatians*, whose heartes were so possesst with the loue of the truth, that if it had bin possible, they would haue pluckt out their eyes to bestow vpon their teachers. It is true, that they were greatly* changed both in perswasion and affection: so that the *Galatians* when *S. Paul* wrote vnto them, were not now the *Galatians*, which they had beene in former time, for that through error they wandered, although they were his sheepe. I do not deny, but that I should deny, that they were his sheepe, if I should graunt that through error they perished. It was a perilous opinion, that they held; perilous, even in them which held it only as an error, because it overthroweth the foundation by consequent. But in them which obstinately main-

* Howsoever men be changed (for changed they may bee, even the best amongst men) if they that haue received, as it seemeth some of the *Galatians* which fel into error had received, the gifts and graces of God which are cal-

led *irrevocable*, such as faith, hope, and charitie are, which God doth never take away from him, to whom they are given as if it repented him to haue given them; if such might be so far changed by error, as that the very roote of faith should bee quite extinguished in them, and so their salvation utterly lost: it would shake the hearts of the strongest and stoutest of vs all. See the contrary in *Beza* his observations vpon the harmonie of Confessions.

taine

raine it, I cannot thinke it lesse, then a damnable heresie. Wee must therefore put a difference betweene them; which erre of ignorāce, retaining nevertheless a mind desirous to be instructed in truth, and them, which, after the truth is laid open, persist in the stubborne defence of their blindnes. Hereticall defenders, frowarde and stiffnecked teachers of circumcision the blessed Apostle calls dogges: fillie men, who were seduced to thinke they thought the truth, he pitieth, hee taketh vp in his armes, he lovingly imbraceth, he kisseth, and with more then fatherly tenderneesse doth so temper, qualifie, and correct the speech hee vseth toward them, that a man cannot easily discern, whether did most abounde, the loue, which hee bare to their godly affection, or the griefe, which the danger of their opinion bred him. Their opinion was dangerous: was not theirs also, who thought the kingdome of Christ should be earthly? was not theirs, which thought the Gospell onely should be preached to the Jewes? What more opposite to propheticall doctrine concerning the coming of Christ, then the one? Concerning the Catholicke Church, then the other? Yet they which had these fantasies, even when they had them, were not the worst men in the world. The heresie of Free will was a millstone about the *Pelagians* neck; shall wee therefore giue sentence of death inevitable against all those Fathers in the Greeke Church, which being misperswaded, died in the error of free will? Of these *Galatians* therefore, which first were iustified and then deceived; as I can see no cause, why as many as died before admonition might not by mercie be received, even in error: so I make no doubt;

but as many as lived, till they were admonished, found the mercy of God effectual in converting them from their error, least any one, that is Christs, should perish. Of this I take it, there is no controversy, only against the salvation of them which died, though before admonition, yet in error, it is objected, that their opinion was a very plaine direct deniall of the foundation. If *Paul & Barnabas* had bin so perswaded, they would happily haue vsed the tearms otherwise speaking of the Masters themselves, who did first set that error abroach, ^a certaine of the sects of the Pharisees which beleued. What difference was there betweene these Pharisees, and other Pharisees, from whom by a speciall description they are distinguished, but this? These which came to *Antioch*, teaching the necessity of circumcision were Christians; the other, enemies of Christianitie. Why then should these bee tearmed so distinctly beleuers; if they did directly deny the foundation of our beleefe; besides which there was no other thing, that made the rest to be no beleuers? We need goe no farther then *S. Pauls* very reasoning against them, for prooffe of this matter: seeing you knowe God, or rather are knowne of God, how turne you againe to impotent rudiments? ^b The law engendreth servants, her children are in bondage; ^c they which are gotten by the Gospell are free. ^d Brethren we are not children of the servant, but of the free woman, and will yee yet be vnder the law? That they thought it vnto salvation necessarie, for the Church of Christ, to obserue daies, and monthes, and times, and yeares, to keepe the ceremonies and sacraments of the law, this was their error. Yet hee which condemneth their

* Error convicted, and afterwards maintained, is more then error: for although opinion be the same it was, in which respect I still call it error, yet they are not now the same they were whe they are taught what the truth is, & plainly taught
^a Act. 15. 5.

^b Gal 4. 24. 25

^c V. 28.

^d V. 31.

^e V. 31.

their error, cōfessech, that notwithstanding, they knew God, and were knowne of him; hee taketh not the honour from them to be tearmed somes begotten of the immortall seed of the Gospell. Let the heaviest wordes which he vseth, be waighed; consider the drift of those dreadfull conclusions: If yee be circumcised, Christ shal profit you nothing; as many as are iustified by the law, are fallen from grace. It had beene to no purpose in the world, so to vrge them: had not the Apostle beene perswaded, that at the hearing of such sequels, no benefit by Christ, a defection from grace, their heartes would tremble and quake within them: and why? because that they knewe, that in Christ, and in grace, their salvation lay; which is a plaine direct acknowledgement of the foundation. Least I should herein seeme to holde, that which no one learned, or godly hath done: lette these wordes be considred, which import as much as I affirm.

* Surely those brethren, which in *S. Pauls* time, thought that God did lay a necessitie vpon them to make choise of daies, and meats; spake as they beleueed, and could not but in wordes condemne the libertie, which they supposed to be brought in against the authoritie of diuine Scripture. Otherwise it had beene needlesse for *S. Paul* to admonish them not to condemne such as eate without scrupulosity, whatsoeuer was set before them. This error, if you weigh what it is of it selfe, did at once overthrow all Scriptures, whereby we are taught salvation by faith in Christ; all that euer the Prophets did foretell, all that euer the Apostles did preach of Christ, it drewe with it the deniall of Christ vtterly: in so much that *S. Paule* complaineeth, that his labour was lost vpon

* Bucer. de v.
nit. Eccles.
servanda.

on the Galatians, vnto whom this error was obruded, affirming that Christ, if so bee they were circumcised, should not profit them any thing at all. Yet so far was S. Paul from striking their names out of Christs book, that he commandeth others to entertaine them, to accept them with singular humanitie, to vse them like brethren; he knewe mans imbecillitie; hee had a feeling of our blindnesse which are mortal men, how great it is, and being sure that they are the sonnes of God, who soeuer be indued with his feare, would not haue them coured enimies of that, wherevnto they could not as yet frame themselues to be friends, but did ever vpon a very religious affectiō to the truth, willingly reiect the truth. They acknowledged Christ to be their onely, and perfect Saviour, but saw not how repugnant their beleaving the necessitie of Mosaicall ceremonies was to their faith in Iesus Christ. Herevnto a reply is made, that if they had not directly denied the foundatiō, they might haue beene saved; but saved they could not bee, therefore their opinion was not onely by consequent, but directiy a deniall of the foundation. When the question was about the possibilitie of their salvation, their denying of the foundation was brought to proue, that they could not be saved, now that the questiō is about their deniall of the foundation, the impossibilitie of their salvation, is alleaged to proue, they denied the foundation. Is there nothing, which excludeth men from salvation, but only the foundation of faith denied? I should haue thought, that besides this, many other things are death vnto as manie as vnderstanding, that to cleaue therevnto, was to fall from Christ, did not.

notwithstanding cleaue vnto the. But of this enough.
Wherefore I come to the last question, *whether that the doctrine of the Church of Rome, concerning the necessitie of workes vnto salvation, be a direct deniall of our faith.*

27 I seeke not to obtrude vnto you any private opinion of mine owne; the best learned in our profession are of this iudgement, that all the corruptions of the Church of Rome, doe not proueherto deny the foundation directly; if they did, they should grant her simply to bee no Christian Church. *But I suppose, saith one, that in the Papacie some Church remaineth, a Church crazed, or, if you will, broken quite in peeces, forlorne, misshapen, yet some Church: his reason is this, Antichrist must sit in the Temple of God.* Least any man should thinke such sentences as these to bee true, onely in regard of them, whom that Church is supposed to haue kept by the speciall providence of God; as it were in the secret corners of his bolome, free from infectiō, and as sound in the faith, as we trust, by his mercy, we our selues are: I permit it to your wise considerations, whether it bee more likely, that as frenzie, though it selfe take away the vse of reason, doth notwithstanding proue them reasonable creatures which haue it, because none can bee franticke but they: so Antichristianitie being the baine, and plaine overthrow of Christianitie, may nevertheless argue the Church wherein Antichrist sitteth, to be Christian. wether haue I ever, hitherto heard or read any one worde, alleged of force to warrant, that God doth otherwise, then so as in the two next questions before hath beene declared, bind himselfe to keepe his elect from worshipping the Beast, and from

Calv. ep. 104.

receiuing his marke in their foreheads: but he hath preferred and will preferue them from receiving any deadly wound at the hands of the man of sinne, whose deceit hath prevailed over none vnto death, but only vnto such as neuer loved the truth, such as took a pleasure in vnrighteousnesse: they in all ages, whose hearts haue delighted in the principall truth, and whose soules haue thirsted after righteousness, if they received the marke of error, the mercy of God, even erring and dangerously erring, might saue them, if they received the mark of heresie, the same mercy did, I doubt not, convert them. now far Romish heresies may prevail over Gods elect, how many God hath kept falling into them, how many haue bin converted from them, is not the question now in hand: for if heaven had not received any one of that coate for these thousand yeares, it may stil be true, that the doctrine which this day they do professe, doth not directly deny the foundation, and so proue them simply to bee no Christian Church. One I haue alleaged, whose words, in my eares, found that way: shall I adde * another, whose speech is plaine? *I deny her not the name of a Church, saith another, no more then to a man the name of a man, as long as he liveth, what sicknesse soeuer he hath. His reason is this; Salvation in Iesus Christ, which is the marke which ioineth the head with the bodie, Iesus Christ with the Church, is so cut off by many meritts, by the meritts of Saints, by the Popes pardons, and such other wickednesse, that the life of the Church holdeth by a very thread, yet still the life of the Church holdeth. * A third hath these words, I acknowledge the Church of Rome, and at this present day for a Church of Christ, such a church as Israel did*

* Morn. de
Ecclef.

* Zanch. prae-
fat. de relig.

did Ieroboam, yet a Church. his reatiō is this; Every mā seeth except he willingly hoodwinke himselfe, that as alwaies, so now, the Church of Rome holdeth firmly and steadfastly the doctrine of truth concerning Christ, and baptizeth in the name of the father, the sonne, and the Holy Ghost, confesseth and avoweth Christ for the only redeemer of the world, & the iudge that shall sit vpon quicke and dead, receauing true beleevers into endlesse ioy, faithlesse and godlesse men being cast with Satan and his angels into flames vnquenchable.

28 I may & will reine the questiō shorter thē they do. Let the Pope take downe his top, and captivate no more mens soules by his Papall iurisdiction; let him no longer count himselfe Lord Paramount over the Princes of the world, no longer hold kings as his servants paravasse; let his stately Senate submit their necks to the yoke of Christ, & cease to dye their garment like Edom, in blood; let them from the highest to the lowest, hate and forsake their idolatry, abiure all their errors and heresies, wherewith they haue any way perverted the truth; let them strippe their Churches til they leaue no polluted ragge, but only this one about her, *By Christ alone without workes we cannot be saved*: it is enough for me, if I shew, that the holding of this one thing doth not proue the foundatiō of faith directly denied in the Church of Rome.

29 Workes are an addition: bee it so; what then? the foundation is not subverted by every kinde of addition. Simply to adde vnto those fundamentall wordes, is not to mingle wine with water, heaven with earth, things polluted with the sanctified blood of Christ: of which crime indict them, which attribute those opera-

tions in whole or in part to any creature, which in the work of our saluatiō wholly are peculiar vnto Christ, & if I open my mouth to speake in their defence, if I hold my peace and plead not against them as long as breath is within my body, let me be guilty of all the dishonour that ever hath beene done to the Son of God. But the more dreadful a thing it is to deny saluation by Christ a loue, the more slow and fearefull I am, except it be too manifest, to lay a thing so grievous to any mā's charge. Let vs beware, least if wee make too many waies of denying Christ, wee scarce leaue any way for our selues truly and soundly to confesse him. Saluation onely by Christ is the true foundation, wherevpon indeed Christianitie standeth. But what if I say you cannot be saued only by Christ, without this addition, Christ beleueed in heart, confessed with mouth, obeyed in life and conversation? Because I adde, doe I therefore deny, that which I did directly affirme? There may be an additament of explication, which overthroweth not, but pro-
 veth & concludeth the proposition, wherevnto it is annexed. He which saith, *Peter* was a chiefe Apostle, doth proue that *Peter* was an Apostle; hee which saith, Our saluation is of the Lord, through sanctification of the spirit and faith of the truth, proveth that our saluation is of the Lord. But if that which is added bee such a priuation as taketh away the very essence of that wherevnto it is added, then by the sequell it overthroweth. He which saith *Judas* is a dead man, though in word he granteth *Judas* to be a man, yet in effect he proveth him by that very speech no man; because death depriveth him of being. In like sort, he that should say, our electi-

2. Thess. 2. 13

on.

on is of grace for our workes sake, should grant in sound of words; but indeed by consequent deny that our election is of grace; for the ^a grace which electeth vs, is no ^a Rom. 11. 6. grace, if it elect vs for our workes sake.

30 Now whereas the Church of Rome addeth works, we must note farther, that the adding of ^{*}works ^{*} I deny not is not like the adding of circumcision vnto Christ: but that the Christ came not to abrogate & put away good works: Church of Rome requireth some he did, to change circumcision; for we see that in place thereof, hee hath substituted holy baptisme. To say, yee kinde of cannot be saved by Christ, except yee be circumcised, is, ^{*} works which she ought not to adde a thing excluded; a thing not only not necessarie to require at mens hands. But our question is general about the will be saved. On th' other side, to saie, yee cannot be saved by Christ without workes, is to adde things, not only adding of ly not excluded, but commâded, as being in their place; good workes, and in their kind necessarie, and therefore subordinated, nor whether vnto Christ, by Christ himselfe, by whom the webbe of such or such salvation is spun; ^a except your righteousness exceed the good. In this righteousnesse of the Scribes and Pharisees, yee shall not enter comparison it into the kingdome of heauen. They were ^c rigorous exactors of things not vterly to be neglected, and left vndone, washings, & tithings, &c. As they were in these, is enough to touch so much of the matter in questiō between S. Paul and the Galatians, as infereth those conclusions, Yee therefore are not so repugnantly added in the one proposition; as in the other, circumcision is. ^a are fallen from grace; Christ can profit you nothing, which

conclusions will follow vpon circumcision and rites of the law ceremoniall, if they be required as things necessarie to salvation. This only was alleaged against me, & need I touch more then was alleaged? ^b Math 5. 10. ^c Luk. 11. 39. ^d Math. 5. 21.

31 But we say our salvation is by Christ alone, therefore howsoever, or whatsoever wee adde vnto Christ in the matter of salvation, we overthrow Christ. Our case were very hard, if this argument so vniuersally meant, as it is proposed, were sound and good. We our selues doe not teach Christ alone, excluding our owne faith, vnto iustificatiō; Christ alone, excluding our own works, vnto sanctification; Christ alone, excluding the one or the other vnneccessarie vnto salvation. It is a childish cavill wherewith in the matter of iustification our adversaries do so greatly please themselues, exclaiming that wee tread all Christian vertues vnder our feet, and require nothing in Christians but faith, because wee teach, that faith alone iustificieth: whereas by this speech we never meant to exclude either hope, or charitie frō being alwaies ioined as inseparable mates with faith in the man that is iustified; or workes from being added as necessarie duties required at the hands of every iustified man: but to shew, that faith is the only hand, which putterh on Christ vnto iustification; and Christ, the only garment, which being so put on, covereth the shame of our defiled natures, hideth the imperfections of our workes, preserveth vs blameles in the sight of God, before whom otherwise, the weakenesse of our faith were cause sufficiēt to make vs culpable, yea to shut vs frō the kingdome of heaven, where nothing that is not absolute, can enter. That our dealing with them be not as childish as theirs with vs, when wee heare of salvation by Christ alone, considering that [*alone*] as an exclusiue particle, we are to note, what it doth exclude, & where. If I say, *such a iudge only, ought to determine such a case*, all things

things incident to the determinatiō thereof, besides the person of the Iudge, as laws, depositions, evidences, &c. are not hereby excluded; persons are not excluded frō witnessing herein, or assisting, but only frō determining & giving sentence. How then is our salvation wrought by Christ alone? Is it our meaning that nothing is requisite to mans saluatiō but Christ to saue, & he to be saued quietly without any more adoe? No; wee acknowledge no such foundation. As we haue receiued, so wee teach, that besides the bare and naked worke, wherein Christ without any other associate finished al the parts of our redemptiō, & purchased saluatiō himsele alone: for conueiance of this eminent blessing vnto vs, manie things are of necessity required, as to be knowne & chosen of God before the foundation of the world; in the world to bee called, iustified, sanctified; after wee haue left the world, to bee receaued vnto glory; Christ in every of these hath somewhat, which hee worketh alone. Through him according to the eternall purpose of God, before the foundatiō of the world, borne, crucified, buried, raised, &c. we were in a gracious acceptatiō knowne vnto God, long before we were seene of men: God ^a knew vs, loved vs, was kind to vs in Iesus Christ; ^{*Eph. 1.6.7} in him we were elected to be heires of life. Thus farre God through Christ hath wrought in such sort alone, that our selues are meere patients, working no more then dead & senselesse matter, wood, or stone, or yron, doth in the artificers hands, no more then the clay whē the potter appointeth it to be framed for an honourable vſe: nay, not so much; for the matter wherevpon the craftsman worketh, hee chooseth being moved by the

b Gal. 5. 8.
 c 1. Pet. 2. 9.
 d Eph. 1. 7.
 e Esai. 53. 11.
 f Ierem. 23. 6.
 g Ephes. 8. 26.
 Mar. 25. 23.
 h 2. Thess. 2. 14.
 Gal. 2. 16.
 Gal. 5. 23.
 i 2. Thess. 2. 15.

the fitness which is in it to serue his turne; in vs no such thing. Touching the rest, which is laid for the foundation of our faith, importeth farther; that^b by him we are called; that^c we haue redēptiō, ^dremissiō of sins through his blood, ^ehealth by his stripes, ^fiustice by him; that he ^gdoth sanctify his Church, & make it glorious to himself; that^h entrance into ioy shall be giue vs by him, yea all things by him alone. Howbeit not so by him alone, as if in vs to ⁱour vocation, the hearing of the Gospell; to our iustification, faith; to our sanctification, the fruits of the spirit; to our entrance into rest, perseverance in hope, in faith, in holinesse, were not necessary.

32 Then what is the fault of the Church of Rome? Not that shee requireth workes at their handes which will bee saued: but that shee attributeth vnto workes a power of satisfying God for sin; yea a vertue to merite both grace here, and in heaven glorie. That this overthroweth the foundation of faith, I grant willingly; that it is a direct denying thereof, I utterly denie: what it is to hold, and what directly to deny the foundation of faith, I haue already opened. Apply it particularly to this cause, and there needes no more adooe. The thing which is handled, if the forme, vnder which it is handled, be added thereto, it sheweth the foundation of any doctrine whatsoever. Christ is the matter whereof the doctrine of the Gospell treateth; and it treateth of Christ, as of a Saviour. Salvation therefore by Christ is the foundation of Christianitie: as for works, they are a thing subordinate, no otherwise then because our sanctification cannot be accomplished without them; the doctrine concerning them, is a thing builded vpon the foundation

foundation; therefore the doctrine, which addeth vnto
 them the power of satisfying or of meriting, addeth vnto
 a thing subordinated; builded vpon the foundation; not
 to the very foundation it selfe: yet is the foundatiō by this
 addition consequently overthrowne, for as much as our
 of this additiō, it may be negatively concluded; He which
 maketh any worke good, and acceptable in the sight of
 God, to proceede from the naturall freedome of our wil;
 he which giueth vnto any good workes of ours, the force
 of satisfying the wrath of God for sin, the power of me-
 riting either earthly or heavenly rewards; he which hold-
 eth workes, going before our vocation, in congruity to
 merite our vocation, workes following our first, to me-
 rit our second iustification, and by condignitie our last re-
 ward in the kingdome of heaven; pulleth vp the doctrine
 of faith by the roots, for out of every of these the plaine
 direct deniall thereof may bee necessarilie cōcluded. Not
 this only, but what other heresie is there, that doth not
 raze the very foundation of faith by consequent? How be
 it, we make a difference of heresies accounting them in the
 next degree to infidelitie, which directly denie any one
 thing to be, which is expressly acknowledged in the arti-
 cles of our beliefe, for out of any one article so denied, the
 deniall of the very foudation it selfe is streight way inferd.
 As for example, if a man should say, *There is no Catholike*
Church, it followeth immediatly therevpon, that this Iesus
 who we call the Saviour, is not the Saviour of the world;
 because all the Prophets beare witnesse, that the true Mes-
 sias should *shew light vnto the Gentils*, that is to say, gather
 such a church as is Catholike, not restrained any longer
 vnto one circumcised natio. In the second ranck we place

*Hec ratio
 Ecclesiastici
 sacramēti &
 Catholice fi-
 dei est, ut qui
 partem diui-
 ni sacramēti
 negat, partē
 non valeat
 confiteri. Ita
 enim sibi cō-
 nexa & con-
 corporata
 sunt omnia
 ut aliud sine
 alio stare nō
 possit, & qui
 unum ex om-
 nibus denega-
 verit, alia ei
 omnia cre di-
 disse non pro-
 fit, Cassian. l.
 6. de Incarn.
 Dom. If hee
 obstinately
 stand in de-
 niall p. 193.
 A. 26. 23*

them, out of whose positions the deniall of any the fore-
 said articles may bee with like facilitie concluded: such as
 are they, which haue denied either the Diuinitie of Christ
 with *Hebion*, or with *Marcion* his Humanitie; an example
 whereof may bee that of *Cassianus* defending the incar-
 nation of the sonne of God, against *Nestorius* Bishop of
Antioch, which held, that the Virgin, when shee brought
 forth Christ, did not bring forth the sonne of God, but a
 sole and a meere man: out of which heresie the deniall of
 the articles of the Christian faith he deduceth thus: *If thou*
dost deny our Lord Iesus Christ, in denying the sonne thou canst
not choose but deny the father: for according to the voice of the
father himselfe, He that hath not the sonne, hath not the father.
Wherefore denying him which is begotten, thou deniest him
which doth beget. Againe denying the sonne of God to haue
beeene borne in the flesh, how canst thou beleue him to haue suf-
fered: beleueing not his passion, what remaineth, but that thou
deny his resurrection? For we beleue him not raised, except we
first beleue him dead: neither can the reason of his rising from
the dead stand without the faith of his death going before. The
deniall of his death and passion inferreth the denial of his rising
from the depth: whereupon it followeth that thou also deny his
ascension into heauen. The Apostle affirmeth, that hee which
ascended, did first descend, so that as much as lieth in thee our
Lord Iesus Christ hath neither risen from the depth, nor is asce-
ded into heauen, nor sitteth at the right hand of God the father,
neither shall be come at the day of the finall account which is loo-
ked for, nor shall iudge the quicke and dead. And darrest thou yet
set foot in the Church? Canst thou thinke thy selfe a Bishop, whi-
thou hast denied all those things, whereby thou dost obtaine a
Bishopry calling? Nestorius confessed all the articles of the
 Creed

Lib. 6 de In-
 carn Dom.
 cap. 6.

Creed but his opiniō did imply the deniall of every part of his confession. Heresies there are of the third sort; such as the Church of Rome maintaineth; which bee removed by a greater distance from the fōdatiō, although indeed they overthrow it. Yet because of that weaknes, which the Philosopher noteth in mens capacities, whē he saith, that the common sort cannot see things, which follow in reason, when they follow as it were a far off by many deductions; therefore the repugnancy of such heresy and the fōdation, is not so quickly or so easily found, but that an hereticke of this, sooner then of the former kind, may directly grant, & consequently neverthelesse, deny the foundation of faith.

33 If reason bee suspected, triall will shew that the Church of Rome doth no otherwise by teaching the doctrine shee doth teach concerning good workes. Offer them the very fundamentall words: & what man is there, that will refuse to subscribe vnto them? Can they directly grant, and directly deny one and the very selfesame thing? Our own proceedings in disputing against their works satisfactory, and meritorious, doe shew not only, that they hold, but that we acknowledge them to hold the foundation, notwithstanding their opiniō. For are not these our arguments against them? *Christ alone hath satisfied & appeased his Fathers wrath: Christ hath merited salvation alone.* We should do fondly to vse such disputes, neither could wee thinke to prevaile by them, if that, wherevpon we ground, were a thing, which we know they do not hold, which we are assured they will not grant. Their very answers to all such reasons as are in this cōtroverly brought against the, will not permit vs to doubt, whether they hold the foun-

dation, or no. Can any man that hath read their booke concerning this matter, be ignorant how they draw all their answers vnto these heads? That the remission of all our sins, the pardon of all whatsoeuer punishments thereby deserved, the rewards which God hath laid vp in heauen, are by the blood of our Lord Iesus Christ purchased, and obtained sufficiently for all men: but for no man effectually, for his benefit in particular, except the blood of Christ be applied particularly vnto him, by such means as God hath appointed that to worke by. That those meanes of themselves, being but dead things; onely the blood of Christ is that which putteth life force, and efficacie in them to worke, and to be available, each in his kinde to our salvation. Finally, that grace being purchased for vs by the blood of Christ & freely without any merit or desert at the first bestowed vpon vs, the good things which we do, after grace receiued, be thereby made satisfactory, & meritorious. Some of their sentences, to this effect, I must alleage for mine own warrant. If wee desire to heare forraigne iudgements, wee finde in one this confession; He that could reckon how many the vertues & merits of our Saviour Iesus Christ haue beene, might likewise vnderstand how many the benefites haue beene, that are to come to vs by him: for so much as men are made partakers of them al by meanes of his passion: by him is giuen vnto vs remission of our sins, grace, glory, liberty, praise, salvation, redemption, justification, justice, satisfaction, sacraments, merits, & al other things which we had, & were behouefull for our salvation. In another we haue these oppositions, and answers made vnto them; All grace is giuen by Christ Iesus; True, but not except Christ Iesus be applied. He is the propitiatio for our sins; by his stripes we are healed; he hath offered himselfe vp for vs: all this is true; but apply it: we put all satisfaction in the blood of Iesus Christ; but

Lewis of
Grana. Me
dit. c. last. 3.

Panigarola
lett. 11.

but we hold that the meanes which Christ hath appointed for vs in this case to apply it, are our penall workes. Our Countreymen in Rhemes, make the like answer, that they seeke salvation no other way, then by the blood of Christ; & that humbly they doe vse prayers, fastings, almes, faith, charitie, sacrifice, sacraments, Priests, only as the meanes appointed by Christ, to apply the benefit of his holy blood vnto them: touching our good workes, that in their own natures they are not meritorious, nor answerable to the ioyes of heauen; it commeth by the grace of Christ; & not of the worke is selfe, that we haue by wel doing a right to heauen, and deserue it worthily. If any man thinke that I seeke to varnish their opinions, to set the better foot of a lame cause foremost: let him know, that since I began thoroughly to vnderstand their meaning, I haue found their halting greater, then perhaps it seemeth to them: which knowe not the deepnesse of Satan, as the blessed Divine speaketh. For although this be proote sufficient, that they do not directly deny the foundation of faith: yet if there were no other leaven in the whole lump of their doctrine but this; this were sufficient to proue, that their doctrine is not agreeable vnto the foundation of Christian faith. The *Pelagians* being over great friends vnto nature, made themselues enimies vnto grace, for all their confessing, that men haue their soules, and all the faculties thereof, their wils, and all the abilitie of their wils from God. And is not the church of Rome still an aduersarie vnto Christs merits, because of her acknowledging, that wee haue receiued the power of meriting by the blood of Christ? *St. Thomas More*, setteth downe the oddes betweene vs and the Church of Rome, in the matter of workes thus, *Like as wee grant them, that no*

Annot. in
1. Ioh. 1.

In his book
of consolati-
on.

good worke of man is rewardable in heauen of his owne nature,
 but through the meere goodnesse of God, that list to set so high a
 price vpon so poore a thing: and that this price God setteth
 through Christs passion, and for that also they be his own works
 with vs: for good works to Godward worketh no man, without
 God worke in him: & as we grant the also, that no man may be
 proud of his works, for his imperfect working, and for that in al
 that mā may do, he can do God no good, but is a seruāt vnprofi-
 table & doth but his bare dutie: as we, I say, grant vnto them
 these things, so this one thing, or twaine, doe they grant vs a.
 gaine, that men are bound to work good works, if they haue time
 and power, and that who so worketh in true faith most, shall bee
 most rewarded: but then set they thereto, that all his rewardes
 shall be giuen him for his faith alone, & nothing for his works
 at all, because his faith is the thing, they say, that forceth him to
 work wel. I see by this of S. Thomas More, how easie it is for
 men of the greatest capacitie, to mistake things written or
 spoken, as well on the one side as on the other. Their do-
 ctine, as he thought, maketh the work of mā rewardable
 in the world to come, through the goodnes of God whō
 it pleased to set so high a price vpo to poor a thing: & ours
 that a man doth receiue that eternal & high reward, not
 for his workes, but for his faiths sake, by which he wor-
 keth: whereas in truth our doctrine is no other then that
 we haue haue learned at the feet of Christ, namely, that
 God doth iustifie the beleeuing man, yet not for the wor-
 thines of his beliefe, but for the worthines of him, which
 is beleued: God rewardeth abundantly every one which
 worketh, yet not for any meritorious dignity, which is, or
 can be in the worke, but through his meere mercy, by
 whose commandement he worketh. Contrariwise their
 do-

doctrine is, that as pure water of it selfe hath no savor, but if it passe through a sweet pipe, it taketh a pleasant smell of the pipe through which it passeth: so, although before grace received, our workes do neither satisfie, nor merit; yet after, they do both the one and the other. Every vertuous action hath then power in such to satisfie, that if we our selues comit no mortal sin, no hainous crime whereupon to spend this treasure of satisfaction in our one behalfe, it turneth to the benefit of other mens release, on whom it shall please the steward of the house of God to bestow it; so that we may satisfie for our selues and others, but merit only for our selues. In meriting, our actions doe worke with two hands; with one they get their morning stipend, the increale of grace; with the other their evening hire, the everlasting crowne of glorie. Indeede they teach that our good works doe not these things, as they come from vs, but as they come from grace in vs: which grace in vs is another thing in their divinitie, thē is the meer goodnesse of Gods mercy towards vs in Christ Iesus.

Works of
superero-
gation.

34 If it were not a strong deluding spirit, which hath possession of their harts: were it possible, but that they should see, how plainly they doe herein gaine-saie the very ground of Apostolique faith? Is this then salvation by grace, whereof so plentifull mention is made in the scriptures of God? Was this their meaning, which first taught the world to looke for salvatiō onely by Christ? By grace, the Apostle saith, and by grace in such sort as a gift, a thing that cometh not of our selues, nor of our works, lest any man should boast, and say, *I haue wrought out my owne salvation*. By grace they confesse; but by grace in sort, that as many as weare the diademe of blisse, they weare nothing but

but what they haue wonne. The Apostle, as if he had fore
 scene, how the church of Rome would abuse the world in
 time by ambiguous termes, to declare in what sense the
 name of grace must be taken, when we make it the cause
 of our salvation: faith, *Hee saved vs according to his mercy:*
 which mercy although it exclude not the washing of our
 new birth, the renewing of our hearts by the holy Ghost,
 the meanes, the vertues, the duties, which God requireth
 of their hands which shall be saved, yet is it so repugnant
 vnto merits, that to say we are saved for the worthines of
 any thing which is ours, is to deny we are saved by grace.
 Grace bestoweth freely: & therefore iustly requireth the
 glory of that which is bestowed. Wee deny the grace of
 our Lord Iesus Christ, we abuse, disanull, & annihilate the
 benefit of his bitter passion: if we rest in these proud ima-
 ginations, that life is deservedly ours, that we merit it, and
 that we are worthy of it.

35 Howbeit considering how many vertuous & iust
 men, how many Saints, how many Martyres, how many
 of the ancient fathers of the church, haue had their sundry
 perilous opinions, and amongst sundry of their opinions,
 this, that they hoped to make good some part of amends
 for their sins, by the voluntarie punishments which they
 laid vpon themselves, because by a consequent it may fol-
 low herevpon, that they were iniurious vnto Christ: shall
 we therefore make such deadly epitaphes & set them vp-
 on their graues; *They denied the foundation of faith directly;*
they are damned; there is no salvation for them? &c. Austin saith
 of himselfe, *Errare possum, hereticus esse nolo.* And except
 we put a difference betweene them that erre, & them that
 obstinately persist in error: how is it possible, that ever any
 man

man should hope to be faued? Surely in this case, I haue no respect of any person aliue or dead. Giue me a man of what state or condition soeuer, yea a *Cardinall*, or a *Pope*, whom in the extreame point of his life affliction hath made to knowe himselfe, whose heart God hath touched with true sorrow for all his sinnes, and filled with loue towards the Gospell of Christ; whose eies are opened to see the truth, and his mouth to renounce all heresie and error. any wise opposit therevnto; this one opinion of merits excepted, he thinketh God will require at his hands, and because he wanteth, therefore trembleth and is discouraged; It may be, I am forgetfull, and vnskilfull, not furnished with things new and old, as a wise learned Scribe should be, nor able to alleage that, wherevnto, if it were alleaged, he doth beare a mind most willing to yeeld, and so to bee recalled as well from this, as from other errors. And shall I thinke because of this only error, that such a man toucheth not so much as the hemme of Christs garment? If hee doe, wherefore should not I haue hope, that vertue may proceed from Christ to saue him? Because his error doth by consequent overthrow his faith? Shall I therefore cast him off as one that hath utterly cast off Christ? one that holdeth not so much as by a slender thred? No, I will not be afraid to say vnto a *Pope* or *Cardinall* in this plight, be of good comfort we haue to doe with a mercifull God; rather to make the best of a little which we hold well; and not with a captious sophister, which gathereth the worst out of every thing, wherein we erre. Is there any reason that I should be suspected, or you offended for this speech? Is it a dangerous thing to imagine, that such men may find mercy? The houre may come when we shall thinke it

Let a
affection
bee
laid
aside;
let the
mat
ter
indiffe
rently
bee
considered

a blessed thing to heare, that if our sins were the finnes of
 the *Popes* and *Cardinals*, the bowels of the mercy of God
 are larger. I doe not propose vnto you a Pope with the
 neck of an Emperour vnder his feet; a Cardinall riding his
 horse to the bridle in the blood of Saints: but a *Pope* or
Cardinall, sorrowfull, penitent, disrobed, stripped not only of
 vsurped power, but also delivered and recald from error;
 Antichrist converted and lying prostrate at the foote of
 Christ; and shall I think that Christ will spurn at him? And
 shall I crosse and gainsaie the mercifull promises of God
 generally made vnto penitent sinners, by opposing the
 name of a Pope, of a Cardinall? What difference is there
 in the world betweene a *Pope* and a *Cardinall*, & *John Style*
 in this case? If we thinke it impossible for them, after they
 be once come within that ranke, to bee afterwards tou-
 ched with any such remorse, let that be granted. The Apo-
 stle saith, *If I or an Angell from heaven preach vnto, &c.* Let
 it be as likely that *S. Paule* or an Angell from heave should
 preach heresie, as that a Pope or a Cardinall should bee
 brought so farre forth to acknowledge the truth: yet if a
 Pope or Cardinall should, what find we in their persons,
 why they might not be saved? It is not the persons you
 will say, but the error; wherein I suppose them to dye,
 which excludeth them from the hope of mercy; the opi-
 nion of merits doth take away all possibilitie of salvation
 from the. What, if they hold it only as an error? although
 they hold the truth truelie and sincerely in all other parts
 of Christian faith? although they haue in some measure al-
 the vertues and graces of the spirit, all other tokens of
 Gods elect children in them? although they be farre from
 having any prowd presumptuous opinion, that they shall
 be

be saued by the worthinesse of their deeds? although the only thing which troubleth and molesteth them, be but a little too much deiection; somewhat too great a feare, rising from an erroneous conceipt, that God will require a worthinesse in them, which they are grieved to find wanting in themselves? although they be not obstinate in this perswasion? although they be willing and would bee glad to forsake it, if anie one reason were brought sufficient to disproue it? although the only let, why they doe not forsake it yet they die, bee the ignorance of the meanes, by which it might be disproued? although the cause why the ignorance in this point is not remoued, bee the want of knowledge in such as should bee able, and are not, to remoue it? Let medie, if ever it be proved, that simply an error doth exclude a *Pope* or a *Cardinall* in such a case vtterly from hope of life. Surely, I must confesse vnto you, if it be an error, that God may be mercifull to saue men, even when they erre: my greatest comfort is my error; were it not for the loue I beare vnto this error, I would never wish to speake nor to line.

36 Wherefore, to resume that mother sentence, wherof I little thought that so much trouble would haue growne; I doubt not but that God was mercifull to saue thousands of our fathers living in *Popish superstitions*, in as much as they sinned ignorantly: alas! what bloudie matter is there contained in this sentence, that it should be an occasion of so many hard censures? Did I saie that thousands of our fathers might be saued? I haue shewed which way it cannot be denied. Did I saie, I doubt not but they were saued? I see no impietie in this perswasion, though I had no reason for it. Did I saie, their ignorance doth make mee hope they did finde

*mercy, and so were saved? What hindreth salvation but sinne? Sinnes are not equall: and ignorance, though it doth not make to be no sinne, yet seeing it did make their sinne the lesse, why should it not make our hope concerning their life, the greater? Wee pittie the most, and doubt not, but God hath most compassion over them that sin for want of vnderstanding. As much is confessed by sundry others, almost in the selfe same words which I haue vsed. It is but only my euill hap, that the same sentences which fauour verity in other mens bookes, should seeme to bolster heresie when they are once by me recited. If I bee deceiued in this point, not they, but the blessed Apostle hath deceiued me. What J said of others, the same he said of himselfe, *I obtaine mercy for I did it ignorantly.* Construe his words, & you cannot misconstrue mine. J speake no otherwise, J meant no otherwise then he did.*

37 Thus haue J brought the questio concerning our Fathers, at the length vnto an end. Of whose estate vpon so fit an occasion, as was offered me, handling the weightie causes of separation betweene the Church of Rome & vs, and the weake motiues which are commonly brought to retaine men in that societie; amongst which motiues, the examples of our Fathers deceased is one, although J saw it convenient to vtter the sentence, which J did to the end, that all men might thereby vnderstand, how vntruly we are said to condemne as many as haue beene before vs otherwise perswaded then we our selues are, yet more then that one sentence. J did not thinke it expedient to vtter, iudging it a great deale meeter for vs to haue regard to our owne estate, then to list over curiously, what is become of other men. And fearing least that such questions

as these, if voluntarily they should be too farre waded in, might seeme worthy of that rebuke, which our Saviour thought needfull in a case not vnlike; *what is this vnto thee?* when I was forced much beside mine expectation, to render a reason of my speech, I could not but yeeld at the call of others, and proceed so farre as duty bound me, for the fuller satisfying of minds. Wherein I haue walked as with reverence, so with feare: with reverence, in regard of our Fathers, which lived in former times; not without feare, considering them that are aliuers.

38. I am not ignorant, how ready men are to feed & ffooth vp themselves in euill. Shall I, will the man say that loueth the present world more then he loueth Christ, shall I incur the high displeasure of the mightiest vpon earth? shall I hazard my goods? endanger my estate? put my selfe in ieopardie, rather then to yeeld to that, which so many of my fathers embraced, and yet found fauour in the sight of God? *Curse Meroz, saith the Lord, curse her inhabitants,* *Iudg. 5. 23.* *because they helped not the Lord, they helped him not against the mightie.* If I should not only not helpe the Lord against the mightie, but help to strengthen them that are mighty, against the Lord: worthily might I fall vnder the burden of that curse, worthie I were to beare my owne iudgement. But if the doctrine which I teach, bee a flower gathered in the garden of the Lord; a part of the saving truth of the Gospell; from whence notwithstanding poisoned creatures doe sucke venime: I can but wish it were otherwise, and content my selfe with the losse that hath befallen me, the rather because it hath not befallē me alone. S. Paule taught a truth, and a comfortable truth, when he taught, that the greater our misery is, in respect of our in-

iniquities, the readier is the mercy of God for our release. If we seeke vnto him, the more we haue sinned, the more praise, and glory, and honour, vnto him that pardoneth our sinnes. But marke what lewd collections were made herevpon by some. *Why then am I condemned for a sinner? & the Apostle (as we are blamed, and as some affirme that we say, why doe we not eill that good may come of it?)* he was accused to teach that which ill disposed men did gather by his teaching, though it were cleane not only besides, but against his meaning. The Apostle addeth, *Their condemnation (which thus doe) is iust.* I am not hasty to apply sentences of condemnation. I wish from mine heart their conversion, whosoever are thus perversely affected. For I must needs say, their case is fearefull, their estate dangerous, which harden themselues, presuming on the mercy of God towards others. It is true that God is merciful; but let vs beware of presumptuous sinnes. God delivered *Jonah* from the bottome of the sea; will you therefore cast your selues headlong from the tops of rocks, and say in your hearts, God shall deliver vs? Hee pittie the blinde that would gladly see; but will he pittie him, that may see & hardneth himselfe in blindness? No. Christ hath spokē too much vnto you, to claime the priuledge of your Fathers.

39 As for vs that haue handled this cause cōcerning the condition of our Fathers, whether it be this thing, or any other, which we bring vnto you, the counsell is good which the wise man giueth, *Stand thou fast in thy sure vnderstanding, in the way and knowledge of the Lord, and haue but one manner of word, and follow the word of peace & righteousness.* As a loose tooth is a griefe to him that eateth:

so doth a wavering and vnstable word in speech, that tendeth to instruction, offend: *Shall a wise man speake words of the wind,* saith *Eliphaz*, light, vnconstant, vnstable wordes? Surely the wisest may speake words of the winde, such is the vntoward constitution of our nature, that we do neither so perfectly vnderstand the way and knowledge of the Lord, nor so stedfastly imbrace it, whē it is vnderstood nor so graciously vtter it, when it is imbraced; nor so peaceably maintaine it, when it is vttered; but that the best of vs are overtaken sometimes through blindness, sometimes through hastinesse, sometime through impatience; sometime through other passions of the minde, wherevnto (God doth knowe) we are too subiect. Wee must therefore bee contented, both to pardon others, and to craue that others must pardon vs for such things. Let no man that speaketh as a man, think himselfe, whiles he liveth, alwaies freed from scapes and oversights in his speech. The things themselues, which I haue spoken vnto you are soūd, howsoever they haue seemed otherwife vnto some: at whose hands I haue in that respect receiued iniurie. I willingly forget it: although indeed, considering the benefit which I haue reaped by this necessarie speech of truth, I rather incline to that of the Apostle, *They haue not iniured me at all.* I haue cause to wish them as many blessings in the kingdome of heaven, as they haue forced mee to vtter words and syllables in this cause; wherein I could not be more sparing of speech then I haue beene. *It becometh no man,* saith *S. Ierome,* *to be patient in the crime of heresie.* Patient, as I take it, wee should bee alwaies, though the crime of heresie were intended; but silent in a thing of so great consequence I could not, beloued I durst not be: espe-

especially the loue that J beare to the truth of Christ Iesus being hereby somewhat called in questiō. Whereof J beseech them in the meeknesse of Christ, that haue been the first originall cause, to consider that a watchman may cry (*an enimie*) when indeed a friend cometh. In which cause, as J deeme such a watchmā more worthy to be loued for his care, then misliked for his errour: so J haue iudged it my owne part in this, as much as in me lyeth, to take away all suspicion of any vnfriendly intent or meaning against the truth, from which, God doth knowe, my heart is free.

40 Now to you, beloved, which haue heard these things, J will vse no other words of admonition, the those which are offered me by *St James*; *My brethren haue not the faith of our glorious Lord Iesus in respect of persons.* Yet are not now to learne, that as of it selfe it is not hurtfull, so neither should it bee to any scandalous and offensive in doubtfull cases, to heare the different iudgements of men. Be it that *Cephas* hath one interpretation, and *Apollus* hath another; that *Paule* is of this mind, that *Barnabas* of that; if this offend you, the fault is yours. Carry peaceable minds, and you may haue comfort by this varietie. Now the God of peace giue you peaceable minds, and turne it to your everlasting comfort.

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FI N I S.



